THE

FORME OF PRAYERS AND MINISTRATION OF THE SACRAments &c. vsed in the Englisſh Churche at Geneua, approued and receiued by the Churche of Scotland. Whereunto beſydes that was in the former bokes, are alſo added ſondrie other prayers, with the whole Pſalmes of Dauid in Englisſh meter.

The contents of this boke are conteined in the page following.

I. CORINTH. III.

No man can lay any other fundation, then that which is laid, euen Chriſt Ieſus.

¶IMPRINTED

M. D. LXXI.

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TO KNOVV ALL THE YEARES.

The nombre of the yeares.	Easter daye.	The golden nomber.	The domicall letter.
1571	15. Aprill	14	G
1572	6. Aprill	15	F
1573	29. Marche	16	D
1574	11. Aprill	17	C
1575	3. Aprill	18	B
1576	22. Aprill	19	A
1577	7. Aprill	1	F
1578	30. Marche	2	E
1579	19. Aprill	3	D
1580	3. Aprill	4	C
1581	26. Marche	5	A
1582	15. Aprill	6	G
1583	31. Marche	7	F
1584	22. Marche	8	E
1585	11. Aprill	9	C
1586	3. Aprill	10	B
1587	16. Aprill	11	A
1588	7. Aprill	12	G
1589	30. Marche	13	E
1590	19. Aprill	14	D

The nomber of the yeares sceinsce the creation of the world to the yeare 1567. according to the reikning of Martin Luther.

Frome the creation of the worlde to the Deluge of water. 1656.
Frome the deluge to moyses. 197.
Frome moyses to Christ. 1514.

IANNVARI.

The daye hath 9. houres, the night 15.

19	i	A	Calend.	The Circonciſion of Chriſt.
8	ii	b	4	
	iii	c	3	The 1. daye of this moneith Noe began to locke vp and ſair the tappes of the hilles being in the arcke vpon the waters of the deluge. Gene. 8.
16	iiii	d	Prid. No.	
5	v	e	Nonæ.	
	vi	f	8	
13	vii	g	7	
2	viii	A	6	
	ix	b	5	
10	x	c	4	
	xi	d	3	
18	xii	e	Prid. Id.	*The Sonne in Aquarius.*
7	xiii	f	Idus.	
	xiiii	g	19	
15	xv	A	18	
4	xvi	b	17	
	xvii	c	16	
12	xviii	d	15	The emieth of the winter.
1	xix	e	14	
	xx	f	13	Edward due of ſowmeſix was beheded at Londō 1551.
9	xxi	g	12	
	xxii	A	11	
17	xxiii	b	10	The 24. Caius Caiicula was kild his weff and his daycher.
6	xxiiii	c	9	
	xxv	d	8	
14	xxvi	e	7	
3	xxvii	f	6	
	xxviii	g	5	
11	xxix	A	4	
19	xxx	b	3	
8	xxxi	c	Pri. Cal.	

FEBRVARI.

The daye hath 10. houres. the night 14.

	i	d	Calend.	The purification
16	ii	e	4	of the vergine
5	iii	f	3	Marie.
	iiii	g	Prid.No.	The 2. Noe 40
13	v	A	Nonæ.	dayes after he had
2	vi	b	8	seme the tappes of
	vii	c	7	the hilles he ded
10	viii	d	6	sent birdes abrode.
	ix	e	5	Gen. 8.
16	x	f	4	
7	xi	g	3	
	xii	A	Prid. Id.	*The sonne in*
15	xiii	b	Idus.	*Pisces.*
4	xiiii	c	16	
	xv	d	15	
11	xvi	e	14	
1	xvii	f	13	
	xviii	g	12	The 18. Noe did
9	xix	A	11	sent againe the done
	xx	b	10	the winche came
17	xxi	c	9	backe and lo the
6	xxii	d	8	braft and olive sick.
	xxiii	e	7	
14	xxiiii	f	6	
3	xxv	g	5	
	xxvi	A	4	
11	xxvii	b	3	
	xxviii	c	Prid.Cal.	

MARCHE.

The daye at 12. houres, the night at 12.

19	i	d	Calend.
8	ii	e	6
	iii	f	5
16	iiii	g	4
5	v	A	3
	vi	b	Prid. No.
15	vii	c	Nonæ.
2	viii	d	8
	ix	e	7
10	x	f	6
	xi	g	5
18	xii	A	4
7	xiii	b	3
	xiiii	c	Prid. Id.
15	xv	d	Idus.
4	xvi	e	17
	xvii	f	16
12	xviii	g	15
1	xix	A	14
	xx	b	13
9	xxi	c	12
	xxii	d	11
17	xxiii	e	10
6	xxiiii	f	9
	xxv	g	8
14	xxvi	A	7
3	xxviii	b	6
	xxviii	c	5
11	xxix	d	4
	xxx	e	3
19	xxxi	f	Pri. Cal.

The 3. the Temple of Ieruſalem was redified and conſacred with great ſolennite. Edr. 6. and that was done, 515. yeare before the natiuite of our ſauiour.

The ſonne in Arics.

The 13. faſtin of eſter is celebrated for that and was appointed to put the Iues to death the whiche was not done Eſter 3 Alſo this 13. Iudas Machabee ded ouercome nice nor the which was kild a. Mach. 15.

APRIL.

The daye hath.13.houres, the night. xi.

8	i	g	Calend.	In this. 1. daye Romme, was destroyed by Alarick both they eare. 412.
16	ii	A	4	
5	iii	b	3	
	iiii	c	Prid. No.	
13	v	d	Nonæ.	The 6. daye Iosue and the people were camped before Iordaine for the space of thre dayes. Iosue. 1.
2	vi	e	8	
	vii	f	7	
	viii	g	6	
10	ix	A	5	
18	x	b	4	
7	xi	c	3	The Sonnes. iii.
	xii	d	Pri. Id.	
15	xiii	e	Idus.	*Ianius.*
4	xiiii	f	18	
	xv	g	17	
12	xvi	A	16	
1	xvii	b	15	
	xviii	c	14	
9	xix	d	13	
	xx	e	12	
17	xxi	f	11	The. 10. the people of Israell passed the Iordain with a great multitude the yeare before the natiuite of our Lord Iesus christ 1457. Iosue 3. and 4.
6	xxii	g	10	
	xxiii	A	9	
14	xxiiii	b	8	
3	xxv	c	7	
	xxvi	d	6	
11	xxvii	e	5	
	xxviii	f	4	
19	xxix	g	3	The 14. the ded celebrat the passage, & crit the pascall lame
8	xxx	A	Cal.	

MAYE.

The daye hath 16. hour. the night hath. 8

1	i	b	Calend.	The ſecond yeare
16	ii	c	6	after the going out
5	iii	d	5	of Egypte Moyſes &
	iiii	e	4	Aarō ded nōber the
13	v	f	3	people in the deſert.
2	vi	g	Prid. No.	Nom. 3. and 4.
	vii	A	None.	The 6. Rōme was
10	viii	b	8	taken by Bourbon in
18	ix	c	7	the yeare. 1527.
7	x	d	6	
	xi	e	5	
	xii	f	4	
15	xiii	g	3	*The ſonne in Ge-*
4	xiiii	A	Prid. Id.	*mini.*
	xv	b	Idus.	
12	xvi	c	17	
1	xvii	d	16	
	xviii	e	15	
9	xix	f	14	
	xx	g	13	
17	xxi	A	12	
6	xxii	b	11	The 15. God ded
	xxiii	c	10	rayne Māne. Exo. 16.
14	xxiiii	d	9	The 17. Noe came
3	xxv	e	8	the arke. Gen. 7.
	xxvi	f	7	The 27. Noe caue
11	xxvii	g	6	forth out of thearke
	xxviii	A	5	6. 8.
19	xxix	b	4	The 29. day conſtā-
8	xxx	c	3	tinoble was taken
16	xxxi	d	Pri. Cal.	by Mahum 11. 1453.

The day hath 16. hour, the night hath 8.

5	i	e	Calen.	The people of Israel came this daye in the hill of Sinai the whiche is called the hill of Casius and there dwelled almoste a yeare. Exod. 19.
	ii	f	4	
13	iii	g	3	
2	iiii	A	Prid. No.	
	v	b	Nonæ.	
10	vi	c	8	
13	vii	d	7	
7	viii	e	6	
	ix	f	5	
	x	g	4	*The sonne in Cancer.*
15	xi	A	3	
4	xii	b	Prid. Id.	THE SONNER.
	xiii	c	Idus.	
12	xiiii	d	18	*The longh dayes.*
1	xv	e	17	
	xvi	f	16	
9	xvii	g	15	
	xviii	A	14	
17	xix	b	13	
6	xx	c	12	
	xxi	d	11	The 23. the king assureus ded sente a proclamation by his prouinces in the fauour of the Ieus against Aman and his conspiration. Ester. 8.
14	xxii	e	10	
3	xxiii	f	9	
	xxiiii	g	8	
11	xxv	A	7	
	xxvi	b	6	
19	xxvii	c	5	
	xxviii	d	4	
8	xxix	e	3	The 24. the natiuite of S. Iehan Ba.
16	xxx	f	Prid. Cal.	

IVYLLETT.

The daye hath 15. houres, the night 9.

5	i	g	Calend.	The 6. of this mou-
	ii	A	6	nich edoward king
15	iii	b	5	of england dayce
2	iiii	c	4	1553.
	v	d	3	Iehā hus was bur-
10	vi	e	Prid. No.	ned by the conceyll
18	vii	f	Nonæ.	of Corstance the 8.
7	viii	g	8	daye of this moneich
	ix	A	7	1415. for the treuch.
	x	b	6	
15	xi	c	5	
4	xii	d	4	*The sonne in Leo.*
	xiii	e	3	
1 2	xiiii	f	Prid. Id.	
1	xv	g	Idus.	
9	xvi	A	17	
	xvii	b	16	
	xviii	c	15	
17	xix	d	14	
6	xx	e	13	
	xxi	f	12	
14	xxii	g	11	
3	xxiii	A	10	In the yeare 1551.
	xxiiii	b	9	there was in england
11	xxv	c	8	for 15. dayes a sue-
19	xxvi	d	7	ting of the plagee:
8	xxvii	e	6	in that yeare the
	xxviii	f	5	Galloys ded ouer-
16	xxix	g	4	com the Rommains.
	xxx	A	3	
5	xxxi	b	Pri. Cal.	The 20. daye come.

AVGST.

The day hath. 14. houres, the night. 10.

13	i	c	Calend.	Aaron dyed in the hill of golde and had 123. yeares the yeare 40. of the comming out of Egypte.
2	ii	d	4	
	iii	e	3	
10	iiii	f	Prid.No.	
18	v	g	Non x.	
7	vi	A	8	
	vii	b	7	
	viii	c	6	
25	ix	d	5	*The sonne in Virgo.*
4	x	e	4	
	xi	f	3	
22	xii	g	Prid. Id.	
1	xiii	A	Idus-	
	xiiii	b	19	
9	xv	c	18	
	xvi	d	17	The 7 Nabusardan caused the cyte to be burnet and the temple also. 2. King 32.
17	xvii	e	16	
6	xviii	f	15	
	xix	g	14	The 10. foldgers of tire ded seet the temple a fayer and neuer sensce made vp as Ioseph doeth wrath in hys 6 book of the battaill of the Iues. 26.
14	xx	A	13	
3	xxi	b	12	
	xxii	c	11	
11	xxiii	d	10	
19	xxiiii	e	9	
8	xxv	f	8	
	xxvi	g	7	
16	xxvii	A	6	
5	xxviii	b	5	
	xxix	c	4	
	xxx	d	3	
13	xxxi	e	Pri. Cal.	

SEPTEMBER.

The daye hathe 12. houres, the night 12.

2	i	f	Calend.	The 9. daye of this moneith Ieruſalem was fillet with bloud and fayer and all togeither deſtroyed the yeare after the natiuite of our Lorde Ieſus Chriſte 73. as he himſelf had tolde to the Ieſus 40. yeares before in the 7. booke.
	ii	g	4	
10	iii	A	3	
18	iiii	b	Prid. No.	
7	v	c	Nonæ.	
	vi	d	8	
15	vii	e	7	
4	viii	f	6	
	ix	g	♎	
12	x	A	4	
1	xi	b	3	
9	xii	c	Idus.	
	xiii	d	Prid. Id.	
	xiiii	e	18	*The ſonne in Libra.*
17	xv	f	17	
6	xvi	g	16	
	xvii	A	15	
14	xviii	b	14	
3	ix	c	12	
	xx	d	12	
11	xxi	e	11	
19	xxii	f	10	Nehemie made vp the walles of Ieruſalem the yeares before the natiuite of Ieſus Chriſt. 444.
8	xxiii	g	9	
	xxiiii	A	8	
	xxv	b	7	
16	xxvi	c	6	
5	xxvii	d	5	
13	xxviii	e	4	
2	xxix	f	3	
	xxx	g	Prid. Ca.	

OCTOBER.

The day hathe. 10. houres, the night 14.

	i	A	Calen.	
10	ii	b	6	The feſt of the trō-
	iii	c	5	pettes the Iues ded faſt
18	iiii	d	4	for godolias.
7	v	e	3	
	vi	f	Prid.No.	
15	vii	g	Nonæ.	*The ſonne in Scor-*
4	viii	A	8	*pius.*
	ix	b	7	
12	x	c	6	
1	xi	d	5	
	xii	e	4	
9	xiii	f	3	
	xiiii	g	Prid. Id.	
17	xv	A	Idus.	The 15. began the
	xvi	b	17	feaſt of the Taberna-
6	xvii	c	16	cles Leuit. 22.
14	xviii	d	15	The 18. whiche. was
3	xix	e	14	the. 160. frome the be-
	xx	f	13	ginning of the deluge
11	xxi	g	12	the arcke deareſt vpon
19	xxii	A	11	the hilles of Ararat in
	xxiii	b	10	Armenie. Gen. 8.
8	xxiiii	c	9	The 22. was the faeſt
	xxv	d	8	of holly Conuoca-
16	xxvi	e	7	tion.
5	xxvii	f	6	
	xxviii	g	5	
12	xxix	A	4	
2	xxx	b	3	
	xxxi	c	Prid.Ca.	

NOVEMBER.

The dayes at 9. houres, the night at 15.

10	i	d	Calend.	The .. the Emperour Constancius sonne to Constantin the great dyed this daye the yeare 364 after the natiuite of Iesus Christ.
	ii	e	4	
18	iii	f	3	
7	iiii	g	Prid No.	
	v	A	Nonæ.	
15	vi	b	8	
4	vii	c	7	
	viii	d	6	
12	ix	e	5	*The Sonne in Sagittarius.*
1	x	f	4	
9	xi	g	3	
	xii	A	Prid Id.	
	xiii	b	Idus.	
17	xiiii	c	18	
6	xv	d	17	
	xvi	e	16	
14	xvii	f	15	The 15. was the feast made be Iorobā after that he had tourned the people out of the obeissance of Roboam there king the which he ordeined in damne and Bethell after he had dressed the calues of gold that the people shoulde not go in Ierusalem to worship.
3	xviii	g	14	
	xix	A	13	
11	xx	b	12	
19	xxi	c	11	
8	xxii	d	10	
	xxiii	e	9	
	xxiiii	f	8	
16	xxv	g	7	
5	xxvi	A	6	
	xxvii	b	5	
13	xxviii	c	4	
2	xxix	d	3	
10	xxx	e	Pri. Cal.	

DECEMBER.

The daye 15. 8. houres, the night 16.

18	i	f	Calend.	
7	ii	g	4	
	iii	A	3	
15	iiii	b	Prid. No.	
4	v	c	Nonæ.	The ſhorthis dayes.
	vi	d	8	
12	vii	e	7	
1	viii	f	6	*Sonne in Capri-corne.*
	ix	g	5	
9	x	A	4	WINTER.
	xi	b	3	
17	xii	c	Prid. Id.	
	xiii	d	Idus.	
6	xiiii	e	19	
14	xv	f	18	
3	xvi	g	17	
	xvii	A	16	
11	xviii	b	15	
	xix	c	14	
19	xx	d	13	
	xxi	e	12	The 15 yeare before the natiuite of Ieſus chriſt 165. Antiochus Illuſter a himadge vpon the auctor of the Lord.
8	xxii	f	11	
	xxiii	g	10	
16	xxiiii	A	9	
5	xxv	b	8	
	xxvi	c	7	
13	xxvii	d	6	
	xxviii	e	5	
	xxix	f	4	
2	xxx	g	3	
10	xxxi	A		

¶A TABLE FOR THE shyning of the Mone.

Day of her age.	Tyme she shyneth. H.	M.	Day of her age
1.	0.	48.	30.
2.	1.	36.	29.
3.	2.	24.	28.
4.	3.	12.	27.
5.	4	0.	26.
6.	4.	48.	25.
7.	5.	36.	24.
8.	6.	24.	23.
9.	7.	12.	22.
10.	8.	0.	21.
11.	8.	48.	20.
12.	9.	36.	19.
13.	10.	24.	18.
14.	11.	12.	17.
15.	12.	0.	16.
to the full.		from the ful.	

William Stewart to the Reader.

BEloued reader, I haue thought good, aswell for the decoration of this moste singular boke, as for thy profite to addesome things vnto the Calender. First I haue added the exact houre and minute that the Sone riseth & setteth, almoste euerie fyfte day, throughout the whole yere, calculate to the latitude of Edinburgh, whereof the cõmoditie is partely declared in one of the canos folowing, but I will here teach thee by one example, howe thou shalt knowe how long any day or night of the yere is. First marke if at the end of the day appointed, the setting of the Sone be noted, if not, take the nereste marked (the difference can not be great) and double the same, so haste thou the length of thy day, whych substracted frõ 24. remaineth the length of thy night. The same may be done with the nõber of the Sone rysing, but not so easilie, for the operation is double: first thou muste substract thy Sone rysing from 12. so hast thou thy Sone setting or the halfe of thy day whyche thou muste double as before, &c. Now will I illustrat the rule of the Sone setting with one example. The Sone entreth the 12. of Iune, in the first minute of Cancer, at the end of this day I finde the sone setteth at 8. houres 39. minu. whiche doubled

I finde,

I finde to be 17. houres 18. min. the iuſt length of our longeſt day: now I ſubſtract this from 24. and there reſteth 6. houres 42. mi. which is our ſhorteſt night in ſomer, and our ſhorteſt day in winter, lyke as thou mayſt knowe doubling the Sone ſetting when he entreth in Capricorne

Beſydes this I haue alſo added the preciſe day houre and min. of all the changes of the Mone, that we ſhal haue for the ſpace of 12. yeares to come exactlie calculate to the Meridian of the towne foreſaid, the practiſe whereof is this. Seke the golden nomber of the yeare propoſed vnder the tytle of the golden nomber, and thou ſhalt finde againſt it the verie day houre and m. of the change with the letter B. if it be before noon or with A. if it be after noon. For to make the canons more facile, I wil explaine the ſame with one example. If thou deſire to knowe what day of Nouember we ſhal haue the change of the Mone. ano. 1574. worke thus. Firſt ſeke the golden nomber of the yeare propoſed, and thou ſhalt finde it 17. then ſeke 17. vnder the tytle of the golden nomber in the moneth appointed, and thou ſhalt finde it againſt the 13. day, where againſt vnder the tytle of change of the Mone is 2. houres 40. min. with this letter A. which ſignifieth after noon, ſo haue we change 1574. the 13. of Nouember at two houres & 40. min. after noon (and then ſhal the Sone be eclipſed:) do ſo with all others, and thou ſhal not faile to know the exact tyme of the coniunction of Sone and Mone, calculate to our longitude.

¶ A rule to finde out moueable Feaſtes.

Loke out the Kay of your yeare in the table, then go to the place of the Kalender, to wit, at the 28. of Ianuarie, where ye ſhall finde a capitall L. there begine for the finding of Lent, and at the 11. of Marche a capital E where begine for Eaſter day, and at the 29. of April this letter VV. where begine for VVhitſonday, tell from thence forwardes ſo many dayes as the Kaye of that yere is, and where the nomber endeth, the Sonday following is that Feaſt, But if it be lepe yere, it is the ſecond Sonday and not the firſt.

¶A RVLE TO KNOVV VVHEN THE MONE ryſeth, and how long ſhe ſhyneth.

THe day of her age being knowen, loke in the Table of her ſhyning the houres and minu of that night, and adde to the ſame the going downe of the Sone, which ye ſhal finde noted in the Calender (if it be not noted that day you ſeke, take the next to that day, whiche is all one) whyche nombers added, declare till what houre ſhe ſhyneth. As for example. The 6. day of January the Mone is 4. dayes olde, the Sone goeth downe that night at 3. houres 41. min. the Mone ſhyneth as appeareth in the table 3. 12. min. which added, maketh 6. ho. 53. minu. which is the tyme ſhe goeth downe at. This ſerueth till the ful Mone becauſe ſhe ſhyneth, immediatlie the Sone being ſet. But after the ful, loke the tyme of the Sones ryſing (in the Kalender alſo appearing) and recon ſo many houres backe from the ryſing of the Sone, as ſhe ſhyneth that night, and that ſhall ſhew you the tyme ſhe ryſeth at.

¶VVILLIAM STE-VVART TO THE CHVRCH of Scotland. Sonnet.

THou litle Church, to whom Christ hath reſt orde
The cleare loſt light of his euangel pure:
Thy God doth with all diligence procure,
That with his worde, thou maiſt be ſtill decorde.

Thogh thou haue lõg his wholeſome trueth abhorde
Yet his great mercies did thy blidnes cure
Submitting thee, vnto the careful cure,
Of ſuche paſtours, as truely teache his worde.

Out of whoſe hands (with great thanks) now receiue,
All Dauids Pſalmes, ſet foorth in pleaſant verſe:
A greater gift of them thou couldſt not craue.
Whoſe endles frute, my pen can not rehearſe:
For here thou haſt, for euerie accident,
That may occurre a doctrine pertinent.

THE

ORDOVRE OF EXCOMMVNICATIOVN

AND OF PVBLICT REPEN-

tance vſed in the Churche of Scot-
land, and commanded to be
prented by the generall
Aſſemblie of the ſame,
in the Moneth of
Iunii. 1571.

¶ IMPRINTED,

M. D. LXXI.

Albeit that in the booke of diſcipline the cauſes alſweill of publict repentance as of excommunicatioun ar ſufficientlie expreſſed: YIT becauſe the forme and ordour ar not ſo ſet furth that euerie Church and Miniſter may haue aſſurance that they agre with vtheris in proceiding: it is thoght expediēt to draw that ordour whiche vniuerſallie within this Realme ſhal be obſerued.

AND FIRST VVE

man vnderſtand what crymes be worthy of excommunicatioun, and what of publick repentence.

IN the firſt, it is to be noted that all crymes that be the Law of God deſerue death, deſerue alſo excommunicatioun frome the ſocietie of Chriſtis Church, whither the offendar be papiſt or proteſtant: for it is no reaſione that vnder pretenſe of diuerſitie of religioun, open Impietie ſhuld be ſuffered in the viſible body of Chriſte Ieſus. And thairfor wilfull murtherars, Adulteraris (lauchfullie conuict) ſorſerars. Which, coniurars, Charmars, and geuars of drynks to deſtroy children, and oppin blaſphemars (as if ony renunce God, deny the trueth, & authoritie of his holie word, rayll aganis his bleſſed Sacramentis) ſuche we ſay aucht to be excommunicat from the ſocietie of Chriſts Churche. That there Impietie may be haldin in greatter horrour, and that thay may be the moir deiplie wounded perceauing thame ſelfis abhorred of the godlie. Aganis ſuch oppin malefactoris the proceſſe may be ſummar, for the cryme being knawin aduertiſment aucht to be geuin to the Superintendēt of the dioſey, ether be the Miniſter, or be ſuch as can beſt geue informatioun of that fact. Except in reformed Townis and vther places where the Miniſterie is planted with Miniſter and Elderis according to the act of the generall aſſemblie made the 26. of December 1568. And if there be no Superintendent where the cryme is committed then aucht the informatioun to pas from ſuche as ar offended to the nixt Superintendent who with expeditioun aucht to direct his letters of ſummunds to the pariſhe Church where the offendar hath his reſidēce if the Miniſterie be there plāted, & if it be not, or if the offendar haue no certane dwelling place, thē aucht the ſummūds be

direct to the cheif toun and best reformed Church in that diocey, where the cryme was committed, appointing to the offendar certane day tyme, & place, where and when he shall compeir befoir the Superintendent and his assissors to heir that cryme tryed as tuiching the trueth of it, and to answer for him self, why the sentēce of excommunicatioun should not be pronunced publictlie aganis him. If the offendar laufullie warnit compeir not inquisitioun being takin of the cryme, charge may be geuin be the Superintendent to the Ministers so many as shalbe thoucht necessarie for publicatioun of that sentence to pronunce the same the nixt sonday, the forme whereof shall efter be declared. Bot and if the offendar compeir and alledge for him self, ony reassonable defence, to wit that he wil not be fugitiue frome the lawe, bot wil abyd the censure thereof for that offence, then may the sentence of excommunication be suspendit till that the Magistrat be required to try that cause wherein if the Magistrats be negligent, Then aucht the Church frome secreit requisitioun proceid till publique admonitioun, that the Magistratis may be vigilant in that caus of blo•de, which cryith vengeance vpone the hole land where it is shed without punishment. If no remedie be them can be found then iustlie may the Churche pronounce the offendar excommunicat, as one suspect besidis his cryme, to haue corrupted the Iudges reuengeris of the blood: and so aucht the Church to proceid to excommunicatioun, whither the offendar be fugitiue frome the lawe, or if he procure pardoun, or illude the seueritie of Iustice be meanes whatsoeuer, be sydis the tryell of his innocencie.

If the offendar abyde ane assise and by the same be absolued, then may not the Church pronounce excommunicatioun, bot iustlie may exhort the man be whose hand the blood was shed to entir in confidetatioun with him self how precious is the life of man

before

fore God,& how ſeueirlie God commãdeth blood
owſoeuir it be ſched,except it beby the ſwordof the
agiſtrat) to be puniſhed. And ſo may inioyne vnto
m ſuche ſatiſfactionis to be maid publicklie to the
urch as may beare teſtificatioun of his obedience
d vnfeaned repentance. If the offendar be conuict
d execution followe according to the cryme,then
one the humble ſuyte of him that is to ſuffer may
e eldars and miniſter of the Church not onlie geue
nto him conſolatioun, bot alſo pronounce the ſen-
nce of abſolutioun,and his ſin to be remitted accor-
ing to his repentance and faithe. And thus meche
r excommunicatioun of publique offendaris.

And yit forther we man conſidir that if the offen-
ar be fugitiue frome the law,ſo that puniſhment can
ot be executed aganis him, in that caiſe the Church
ucht to delay no tyme, bot vpone the notorietie of
s cryme,and that he is fled from the preſence of the
dge it aucht to pronounce him excommunicated
ublicklie,& ſo contineuallie to reput him, vnto ſuch
me that the Magiſtrat be ſatiſfied. And ſo whither
e offendar be conuict in iudgement or be fugitiue
me the lawe, The Church aucht to proceid to the
ntence of excommunicatioun. The forme wherof
llowis eth.

THE FORME.

¶ The Miniſter in publict audience of the pepill ſall ſay.

IT is cleirlie knowin vnto vs that. N. ſumtymes baptiſed in the name of the father and of the ſone and of the holy Ghoſt,and ſo reputed & compted for one Chriſtiane,hath fearfullie fallin frome the ietie of Chriſts body by committing of cruell and ilfull murther (or by committing filthy adulterie. c.)which cryme be the law of God deſerueth death d becauſe the ciuile ſworde is in the hande of

Gods magistrat who notwithstanding oft winkis at such crymes: We hauing place in the ministerie with greaf and dolour of our harts are compelled to drawe the sword granted be God to his Church. That is to excommunicate frome the societie of Christ Iesus, frome his bodie the Church, from participatioun of Sacramentes and Prayeris with the same.

The said N. AND THEREFOR IN THE NAME AND AVTHORITIE OF THE ETERNAL GOD AND OF HIS SONE IESVS CHRIST. We pronounce the said. N. excommunicat and accursed in that his wicked facte, And charges all that fauore the Lord Iesus so to repute and holde him (or hir) vnto suche tyme as that ether the magistrat haue punished the offendar as Goddes law commandis, Or that the same offendar be reconciled to the Church agane by publique repentance: and in the meantyme we earnestlie desire all faithfull to call to God to moue the hearts of the vpper powers so to punish suche horrible crymes that malefactors may feare to offend e vin for feare of punishment, & also so to tuiche the heart of the offendar that he may deiplie consider how fearfull it is to fall in the handes of the eternall God That by vnfeaned repentance he may apprehend mercie in Iesus Christ and so awoyde eternall condemnatioun.

THe sentence of excommunicatioun ones pronounced the Church may not suddanlie admit the murtherar, or conuict adulterar to repentance and societie of the faithfull, albeit that pardone be purchassed of the magistrat: bot first aucht inquisition be taken if the murtherar haue satisfied the partie offended, that is the kin and freindis of the man slane. Which if he haue not done, nether is vnderstand willing so to do, the Church in no wayis may hear him. Bot and if he be willing to satisfie and the freinds exceid measure and the possibilitie of him

that

t hathe committed the cryme. Then aucht the urch to put moderatioun to the vnreasonable in se the ciuile magistrat hathe not so done befoir: d so proceid with him that offereth repentance, t the wilfulnes of the indiscreit be not hinderance he reconciliatioun of him that eirnestlie craueth benefite and societie of the Church.

And yit may not the Church receaue ony excō- nicat at his first requeist: bot in such greuous cry- s as befoir ar expressed (of vtheris shall be efter kin) fourtie dayis at the least efter his first offer y be appointed to try whither the signes of repē- ce appeir in the offendar or not. And yit in the antyme the Churche may conforte him be hol- ne admonitiouns assuring him of Gods mercy if be werilie penitent: he may also be admitted to hearing of the worde: Bot in nowyse to partici- ioun of prayeris nether befoir nor efter sermon. e first fourtie dayis expired vpone his new suit the perintendent or sessioun may Inioin suche panes may try whether he be penitent or not, the least he murtherar, man stand thre seuerall Sondayis in publict place befoir the Churche dure bair fured d bair keaded cled in base and abiect apparaill, ha- g the same wappen whych he vsed in the mur- r or the lyke bloody in his hand, and in cōceaued rds shal say to such as shal enter into the Church.

THE CONFESSION OF the Penitent.

O far hath sathan gottin victorie euir me that cruellie I haue shed innocent blood, for the which I haue deserued death corporal & e ernal. And so I grāt my selfe vnworthie of the cōmoun ht or yit of the company of men. And yit becau- n God there is mercy that passith all measure, and ause the Magistrat hath not takin frome me this

wrechit lyfe, I moſte earneſtlie deſire to be recea-
led agane with the Church of Chriſt Ieſus, from th
ſocietie whereof my iniquitie hath cauſed me to b
excommunicated. And therefore in the bowellis o
Chriſt Ieſus I craue of yow to pray with me vnt
God, that my greuous cryme may be of him remi
ted, and alſo that ye wilbe ſuppliantes with me to th
Church, that I abyd not thus excommunicat vnto th
end.

At the laſt of the thre ſonday is certane of th
Eldaris ſhall receaue him into the Church and pre
ſent him before the preaching place, and ſhal declar
vnto the Miniſter that all that was inioyned to th
offendar was obedientlie fulfilled by him. Then ſha
the miniſter recite vnto him alſweill the greuouſne
of his ſin as the mercyes of God if he be penitent.
And thereafter ſhall require of the Churche if th
they deſire any farther ſatisfactioun, and if no anſwe
be geuin, then ſhall the miniſter pronounce his ſin
be remitted according to his repentance, and ſhall
exhort the Church to embrace him as one brothe
efter that prayer and thankes geuing be geuin vnt
God, as efter ſhall be deſcryued.

And thus far to be obſerued for the ordour in re
ceauing of thame that hath committed capitall cry
mes, be it murther, adulterie, inceſt wichcraft or vtht
is befoir expreſſed.

Reſteth yit one vther kynd of offendaris tha
deſerue excōmunicatioun, Albeit not ſo ſummarlie
to wit, ſuch as haue bene partakars with vs in doctri
ne and Sacraments. And haue returned backe agan
to the papiſtrie, or haue geuin there preſence to ony
parte of there abhominatioun, or yit that of ony
long continewance with drawe thame ſelfis frome
the ſocietie of Chriſtis body and frome the partici-
patioun of the Sacramentis when thay are publictlie
miniſtrat. Suche no doubt declair thame ſelfis worthy
of excommunication. Bot firſt they man be calle
ether before the Superintendent with ſum ioyned
with

h him, or ellis befoir the P'daris and ſeſsioun of
e beſt and nixt reformed Church, where the offen-
s hath theyr reſidence, who man accuſe there de-
tioun: exhorte them to repentance, and declaire
em the danger wherein they ſtand.

Whom if the offendar herith, the ſeſsioun or Su-
rintendent may appoint him ane day to ſatiſfie the
urch publictlie, whome by his defectioun he had
endea Bot if he continewe ſtubburne, then may
e ſeſsioun or Superintendent command the Mini-
r or Miniſters to declair the nixt ſounday the de-
tioun of ſuche ane perſone and his obſtinat con-
mpt, and this aduertiſment geuin two ſounday is,
e thrid may the ſentence of excommunicatioun be
nounced.

Offences that deſerue publict Repen-tance, And ordor to proceid thereintill.

Vch offences as fal not vnder the ciuile ſworde
and yit are ſcladerous & offenſiue in the Church
deſerue publict repentance, and of theſe ſum are
more haynous thē vtheris, fornication, drunke-
s vſed, ſwering, curſſed ſpeaking, chyding, feghting,
uling and commoun contempt of the ordour of
e Churche, brekin of the Sabboth, and ſuch like,
cht to be in no perſone ſuffered. Bot the ſclander
ing knawin, the offendar ſhould be called befoir
e Miniſterie, his cryme prouin, accuſed, rebuked, and
commanded publictlie to ſatiſfie the Churche:
hyche if the offendar refuls they may proceid to
communicatioun, as efter ſhall be declared.
the offendar compeir not, ſummunds aucht to pas
the thrid tyme. And then in caiſe he compeir
t, the Church may decerne the ſentence to be pro-
nced.

Vtherit be les haynous and yit deſerue admo
tion. As wanton and vain wordes, vncomlie geſtu
negligence in hearing the preacheingis, or abſte
from thee Lordis table whē it is publictlie minift
ſuſpitioun of auarice or of pryde ſuperfluitie or r
touſnes in cheir or rayment, theſe we ſay and ſuc
vtheris that of he world ar not regarded deſerue
monitioun amonges the membres of Chriſtis bod
Firſt, ſecreatlie by on or two, of thoſe that firſt e
the offence. Which if the perſone ſuſpected hear,
geue declaratioun of amendment, then there ned
no farther proceſſe. Bot if he contempne and diſ
the admonitioun, then ſhuld the formar admoni
take to them ſelfis two or thre faithfull and hon
witnes, in whoſe preſence the ſuſpected offēdar w
be admoniſhed, and the cauſis of there ſuſpitioun
clared. To whome if then he geue ſignificatioun
repentance and promeſſe of amendment, they
cutt of all forther accuſation. Bot and if he obſtina
contempne both the ſaid admonitiouns, then auc
the firſt and ſecund brethren ſignifie the mater to
miniſter and eldaris in there ſeſsioun, who auch
call the offendar, and befoir the complenars acc
him alſweill of the cryme as of the contempt of
admonitioun: if then he acknawledge his offence a
be willing to ſatiſfie the brethren befoir offend
and the ſeſsioun then preſent there nedith no farth
publicatioun of that offence. Bot if he declair h
ſelf inobedient to the ſeſsioun.

Then without delay the nixt Sonday aucht t
cryme, and the ordour of admonitiounis paſſed b
foir be publictlie declared to the Church. And t
perſone (without ſpecificatioun of his name) be a
moniſhed to ſatisfie in publict that whych he refuſe
to do in ſecreit, and that for the firſt. If he offer
him ſelf to the Church befoir the nixt Sonday.
The diſcretioun of the Miniſterie may take ſuche o
dour as may ſatiſfie alſweill the priuate perſonis th
firſt war offended as the Church declaring the repe
tance,

ce, and ſubmiſsion of that brother, that befoir ap-
red ſubburne, and incorrigible. Bot and if he
yd the ſecound admonitioun publict, when that
name ſall albe expreſſed, and his offenſes and ſtub-
rnes declared, then can no ſatisfactioun be reſaued,
in publict yea it may not be receaued befoir that
haue humblie required the ſame of the Miniſte-
and ſeſſioun of the Churche in there appointed
emblie,

If he continew ſtubburne, then the thrid Sonday
cht he be charged publictlie to ſatisfie the Church
his offence and contempt, vnder the pane of ex-
mmunicatioun. The ordour whereof ſhal efter be
clared.

AND thus ane ſmal offence or ſclander may
ſtlie deſerue excommunicatioun, be reſſone of the
ntempt and diſobedience of the offendar. If the
fendar ſchaw him ſelf, penitent betuene the firſte
monitioun and the ſecund, and ſatisfie the Miniſte-
of the Churche, and the bretiren that befoir war
fended in there aſſemblie, then it may ſuffice that
e Miniſter at commandemēt of the ſeſsioun declair
e nixt Sonday (without compeiring or expreſsing
the perſone) his repentance and ſubmiſsioun, in
eſe or vther wordis.

IT Was ſignified vnto yow befoir (deirlie be-
uit) that one certane brother (or brethren) was no-
d or at the laeſt ſuſpected of ſome offence whereof
being admoniſhed be one and two appered lygh-
e to regard the ſame. And therefoir was he and his
fence notified vnto the Miniſterie in thare aſſem-
ie who according to thare dewtie and charge ac-
ſed him of the ſame. And not finding in him ſuch
bedience as the profeſsioun of ane chriſtiane requi-
th, fearing that ſuch offences and ſtubburnes ſhould
ngender contempt and infect vtheris.

They war cōpelled to notifie vnto yow the cryme,
nd the proceidingis of the ſeſsioun, inyading to ha-
e ſocht the vttermoſt reamedie in caiſe the offendar

had continewed obstinat: bot seing that it hath ple
sed God to mollifie the hart of our brother whe
name we neid not to expresse so that he hath not o
lie acknowledged his offence, bot also hath fullie s
tisfied the brethereu that first war offended and
the Ministerie. And hath promised to absteane fro
all apperance of such euill as whereof he was susp
cted and admonished: we haue no iust cause to pr
ceid to ony far ther extremitie, bot rather to glorif
God for the submissioun of our brother, and vnfe
nedlie pray vnto him that in the lyke caise we a
euerie one of vs may geue the lyke obedience.

¶THE FORME AND ORDOVRE OF PV-blict repentance.

IT is first to be obserued, that none may be admi
ted to publict repentance except that first thay b
admitted thairto be the Sessioun and Assembli
of the Ministeris and Elderis, in the which the
ought sharplie to be examinat, what feare and te
rour they haue of Gods Iudgementes, what haitre
of sinne and doloure for the same: and what sens
and feilling they haue of Gods mercyes, in the whic
if they be ignorant they ought diligentlie to be in
structed, for it is bot an mocking to present suche t
publict repentance, as nether vnderstand what sinn
is, what repentance is, what is grace, nor be whome i
Gods fauour and mercie purchessed. After then that
the offender shall be in the Assemblie instructed s
that he haue sum taist of Gods Iudgementes, bo
cheifly of Gods mercyes in Christ Iesus, he may be
presented before the publict Churche vpon an Sun-
day after the Sermon, and before the prayeris and
Psalme, and then the Minister shall say.

Beloued

Beloued and derreſt brethren we be reaſone of our charge and Miniſterie preſent befoir yow this brother, that by infirmitie of fleſh & craft of Sathan hes feirfullie fallen from the obedience of his God by committing N. of an cryme &c. (let the ſinne be expreſſed) by the which he hes not onlie offended againſt the maieſtie of God, bot alſo by the ſame hes gewin great ſclander and offence till his holy Congregatioun: and therefore doeth till his owen confuſioun (bot to the glorie of God and our great comfort) preſent him ſelf heir before yow, to witneſſe and declare his vnfeaned repentance: The thrift and the cure that he hes to be recounſelled with God throw Jeſus Chriſt, and with yow his brethren whome he hathe offended: And therefore it is requiſite that ye and he vnderſtand what aſſurance we haue to requyre ſuche publict ſatiſfaction of him: what profeit we ought to learne in the ſame: and what profeit & vtilitie redoundes to boeth of this his humiliatioun.

That publict repentance is the inſtitution of God, and not mannes inuentioun may be planelie gaddered of the wordes of our maiſter commanding that if ony haue offended his brother in whatſorte ſo euer it be that he ſhall go to him and be recounſelled vnto his brother: if the offence committed againſt one brether requyris recõſiliatioun: the offence committed againſt many brethren requyreth the ſame And if an man be charge it be Chriſt Jeſus to go to an mã whome he hath offended, and thair by confeſsing of his offence requyre reconſiliation: muche moir is he bound to ſeik an whole multitude whome he hes offeaded, and before thame with all humilitie requyre the ſame. For that wo which our maiſter Chriſt Jeſus pronunceth againſt euerie man that hes offended the leaſt ſtone within his Churche, remaneth vpon euerie publict offender, vnto ſuche tyme as he declare him ſelf willing to remoue the ſame: which he can neuer do vnto ſuche tyme as he let the multitude whome he hes offended vnderſtand his vnfea-

ned repentance. Bot becauſe that all men of vprycht Iudgement agre in this, that publict offences requyre publict repentance, we pas to the ſecund head, which is, what is it that we haue to conſider in the fall and ſinne of this our brother: if we conſider his fall and ſinne in him only, without hauing conſideration of our ſelfes and of our owen corruption, we fall proffeit nothing, for ſo ſhall we bot deſpyſe our brother and flatter our ſelfes. Bot if we ſhall earneſtlie conſider what nature we beare, what corruption lurkeeth in it, how prone and reddy euerie one of vs is to ſuche and greater impietie, then ſhall we in the ſinne of this our brother accuſe and dampne our owen ſinnes, in his fall ſhall we conſider and lament our ſinful nature, alſo ſhall we ioyne our repentance, teares, and prayeres with him and his: knowing that no fleſhe can be iuſtefyed before Gods preſence, if iudgement proceid without mercy. The proffeit whiche this our brother and we, haue of this his humiliation is, that we and he may be aſſured that moir reddie is our god to receaue vs to mercy throwght Ieſus Chriſt, his only ſone then we ar to craue it. It is not ſin be it neuer ſo greuous, that ſhall debar vs from his fauour if we ſeik to his mercy: for as all haue ſinned, and ar by thame ſelfis deſtitute of Godis grace. So is he reddy to ſhaw mercy vnto all, that vnfenedlie cal for the ſame: Yea, he doeth not onlie reſaue ſuche as come, bot he by the mouth of his deir ſonne calleth vpone ſuch as be burdened and laidened with ſin, and ſolempnedlie promeſeth that he will refreſhe thame.

We haue beſids ane vther commoditie. To wit, that if we ſhall heirefter fall in the lyke or greater (for we ſtand not by our a win power, bot by grace onlie) that we be not eſchamed in this ſame ſort to humble our ſelf and confeſſe our offence. Now therefore brother as we all praiſe God in this your humiliatioun, beſeiking him that it be without hypocriſie. So it becumeth yow earneſtlie to conſider of what mynd

and

and with what hart ye preſent your ſelf heir before this Aſſemblie. It is not your ſinne that ſhal ſeperate yow from your God, nor from his mercy in Ieſus Chriſt, if yow repent the ſame: bot hypocryſie and impenitencie which God remoue frome yow and vs is no wiſe tollerable before his preſence.

The offender ought proteſt before God that he is ſory for his ſinne, and vnfeanedly deſyreth God to be mercyfull vnto him, and that for the obedience of his deare Sone our Lord Ieſus Chriſt.

¶ THE MINISTER.

WE can only ſe that which is without, and according to your confeſsioun Iudge, leauing the ſecreites of the hart to God, who onlie can try and ſearch the ſame. Bot becauſe vnfeaned repentance for ſinne, and ſimple confeſsion of the ſame, are the mere giftis of God, we will ioyne our prayeris with youris, that the one and the vther may be granted to yow and vs.

¶ THE PRAYER.

ETernall and euerleuing God Father of our Lord Ieſus Chriſt, thow that by the mouth of thy holy Propheites & Apoſtilles, hes pianelie pronunced that thow deſyreſt not the death of ane ſinner, bot rather that he may conuert and liue: who alſo hes ſend thy only Sone to ſuffer the cruell death of the Croce, not for the iuſt, bot for ſuche as find them ſelfes oppreſſed with burden of ſinnes. That by him and his aduocation they may haue acceſſe to the throne of thy grace, being aſſured that before the they ſhall find fauour and mercy. We are conuened (ô Lord) in thy preſence, and that in the name of this ſame our Lord Ieſus thy deare Sone: to accuſe before the our ſinnes, & before the feit of thy maieſtie, to craue mercy for the ſame.

We moste humblie beſeeche the ô Father of mercyes, firſt that thow will tuiche and moue our hartes by the power of thy holy Spirite in ſuche ſorte, that we may come to ane trew knawlege of our ſinnes: Bot cheifly, ô Lord, it will pleaſe the to moue the hart of this our brother N. &c. who a, he hes offended thy maieſtie, and an great number of this thy holy Congregation by his greuous and publict ſinne, ſo doeth he not refuſe publictlie, to acknowledge and confeſſe the ſame, as that this his humiliatioun geuin to the glorie of thy name preſentlie doeth witnes: Bot becauſe, O Lord, the external confeſsion without the dolour of the hart auaileth nothing in thy preſence, we moſte humblie beſeeche the that thow wilt so effectualie moue his hart and oures alſo, that he & we without hypocryſie, damning that which thy Law pronounceth iniuſt, may atteane to ſome ſenſe and ſealing of thy mercy, which thow hes aboundantly ſl awen vnto mankynde in Ieſus Chriſt our Lord.
Grant, O Lord, vnto this our brother the repentance of the hart, and ſincere confeſsion of the mouth to the praiſe of thy Name, to the comforte of thy Churche and to the confuſion of Sathan. And vnto vs grant O Lord, that albeit we can not liue altogether clene of ſinne, yet that we ſal not in horrible crymes to the diſhonour of thy holy Name, to the ſclander of our brethren, and infamie of thy holy Euangell which we profeſſe. Let thy godlie power, O Lord, ſo ſtrengthen our waiknes that nether the craft of Sathan, nor the tyrannie of ſinne draw vs vtterlie from thy obedience. Giue vs grace, O Lord that by holynes and innocencie of lyfe, we may declare to this wicked generatioun what difference there is betuix the ſonnes of light and the ſonnes of darknes, that men ſeing our gude workis may glorifie the and thy Sone Ieſus Chriſt our only Sauiour and redemer, to whome with the and the holy Spirit be all honour, praiſe, and glorie now and euer. Amen.

THE PRAYER

ſniſhed, the Miniſter ſhall turne him to the penitent brother, and in full audience ſhal ſay.

YE haue hard brother what is your dewtie towardes the Churche which ye haue offended, to wit, that willinglie ye confeſſe that cryme that ye haue committed, asking God mercy for the ſame, and ſo that ye may reconſeill your ſelf to the Church which ye haue offended. Ye haue hard alſo the affection and care of the Churche towardes yow there penitent brother notwithſtanding your greuous fall, to wit, that we all heir preſent ioyne our ſinnes with your ſinne, we all repute and eſteame your fail to be our owen: we accuſe our ſelfes no les then we accuſe yow: now finallie we ioyne our prayeres with yours, that we and ye may obtene mercy, and that by the meanes of our Lord Ieſus Chriſt. Let vs therefore brother haue this conforte of yow, that ye will oppenlie and ſemplie confeſſe your cryme, and giue to vs atteſtation of your vnfeaned repentance.

The penitent ſhall then oppenlie confeſſe the cryme whatſoeuer it be and ſhall deſyre Gods mercy, and pray the Church e to call to God for mercy with him, and vnfeanedlie deſyre that he may be ioyned againe to their ſocietie and number.

IF the penitent be confounded with ſhame, or ſuche one as can not diſtin the ſpeik to the conforte and inſtruction of the Church, the Miniſter ſhall mak repetition, that euerie head may be vnderſtand by the ſelf, and thereafter ſhall aſk the penitent if that be his confeſsion, and if ſo he beleueth. His anſwer affirmatiue being reſaued, the Miniſter ſhall aſk the Congregation if they iudge any forther

to be requyred for their ſatiſfactioun, and reconſiliation of that brother. No contradictioun being made, the Miniſter ſhal ſay to the penitent.

We haue hard deare brother your confeſsion, for the whiche we from our hartis praiſe God, for in it the Spirite of Ieſus Chriſt hathe confounded the Deuill, and broken doun his head and power in that, that ye to the glorie of God haue oppenly dampned your ſelfe and your impietie, imploring grace and mercy for Chriſt Ieſus his Sones ſake. This ſtrenth, ſubmiſsion and obedience can not proceid from fleſhe and blude, bot is the ſingular gift of the holy Ghoſt. Acknowledge therefore it to be geuin vnto yow by Ieſus Chriſt our Lord, and now tak head leaſt at any tyme ye be vnmyndefull of this great benifite, which no doubt Sathan doeth inuy, and will aſſaile by all meanes poſsible that yow may abuſe it he will not ceaſe to tempt yow to fall againe in ſuche or crymes more horrible. Bot reſiſt the Deuill and he ſhall flee from yow. Liue in ſobrietie, be inſtant in prayer, commend your ſelfe vnfeanedlie to God, who as he is faithfull, ſo ſhall he giue to vs victorie ouer ſinne, death, and Sathan, and that by the meanes of our head and Souerane campioun Ieſus Chriſt, to whome be all praiſe glorie and honour now and euer. Amen.

¶Ane admonition to the Church.

IT is your dewtie brethren to tak exemple of this our penitent brother: firſt, that ye be vnfeanedly diſpleaſed in your owen hearts for your ſinne: ſecundarly, that with this our brother ye accuſes them in the ſyght of God, imploring grace and mercy for your offences committed: and laſt, if any of yow ſhall after this publicklie offend that ye refuſe not with the lyke reuerence to ſatiſfie the Churche of God offended in yow. Now only reſteth

that

hat ye remit and for yet all offences which ye haue
ontinued heretofore by the ſinne and fall of this our
rother, accept and embrace him as ane member of
hriſts body: let none take vpon him to reproche or
ccuſe him for any offences that before this hour he
ath committed. And that he may haue the better
ſſurance of your good wil and reconciliation pro-
trate your ſelfes before God, and render him than-
kes for the conuerſion and repentance of this our
rother.

¶ The thankes geuing.

HEauenly Father, fontane of all mercy and conſolation, we confeſſe our ſelfes vnworthie to be compted amonges thy children, if thow haue reſpect to the corruption of our nature: but ſeing it hath pleaſed thy fatherly goodnes, not only frelie to chuſe vs, in thy deare ſone our Lord Ieſus Chriſt, by his death to redeme vs, by his Euangell to call vs, and by his holy ſpirite (which bothe are thyne) to illuminate vs.

Bot alſo that thow hathe commanded thy worde and holy Euangell to be preached, to the end, that the penitent ſhall haue an aſſurance of the remiſſion of their ſinnes, not only for a tyme, bot euen als oftas men from ſorrowful hearts ſhall call for thy grace and mercy. In conſideration of this thy fatherlie adoption and ineffable clemencie ſhowen vpon vs we can not bot praiſe and magnifie thy fatherlie mercy: an teſtimonie whereof we not only feale in our ſelfes, but alſo ſeith the ſame euidenthe in the conuerſion of this our brother, whome Sathan for an tyme held in bondage, bot now is ſet at fredome by the power of our Lord Ieſus Chriſt, and is returned againe to the ſocietie of his body: Grant vnto vs heauenlie father, that he and we may more and more be diſpleaſed for our ſinnes, and proceid in all

maner of good workes, to the praise of thy holy name, and edification of thy Church, by Iesus Christ our Lord and only Sauiour. So be it.

The thankes finished, the Minister shall requyre of the penitent if that he wil be subiect to the discipline of the Church, in caise that he after offendeth, who answering that he will, the Minister shal say in maner of absolution.

If thow vnfeanedly repentis thy former iniquitie, and beleues in the Lord Iesus, then I in his Name pronunce and affirme that thy sinnes ar forgeuin not only in earth, but also in the heuen according to the promises annexed with the preiching of his word, and to the power put in the Ministerie of his Church.

Then shal the Elders and Deacons with Ministers if any be, in name of the hole Church take the reconsealed brother by the hand, and embrace him in signe of full reconsiliation. There after shall the Churche sing the. 103 Psalme, so muche as they think expedient. And so shall the Assemblie with the benediction be dimissed.

¶ The forme of excommunication.

After that all admonitiones, bothe priuate and publict be past, as before is said, then must the Church proceid to excommunication, if the offender remaine obstinate. The Sonday therefore after the thrid publict admonition, the Minister being before charged be the Session or Elders, shall thus signifie vnto the Church after Sermon.

It is not vnknowen vnto yow, with what lenitie and carefulnes the Ministerie and the whole Churche by priuate and publict admonitions hathe sought N. &c. to satisfie the Church, and to declare him self penitent of his grieuous crymes and rebellion by the

which he hath offended Gods Maieſtie, blaſphe-
d his holy Name, and offended his Churche, in
ome to this day we finde nothing bot ſtubburnes,
can not therefore of conſcience wink any longer
he diſobedience of the ſaid. N. leaſt that his exem-
infect and hurt vthers, We are compelled there-
e in the feare of God to giue the ſaid. N. in the
nds and power of the Deuill, to the diſtruction of
e fleſhe, that by that meane he may be broght to
conſideration of him ſelf, and ſo repent and awo
hat fearful condempnacion that ſhall fal on all
bedient in the day of the Lord Ieſus. And leaſt
ony ſhal think that we do this of manlie pre-
nption without the aſſurance of the Scriptures ye
ll ſhortlie heir what commandement and autho-
e we haue ſo to do.

Firſt, we haue the commandement of our maſter
Sauiour Ieſus Chriſt, to holde ſuche for Ethnikes
publicanes, as will not heir the voce of the Church.
plaine it is, that this obſtinate. N. hathe contemp-
ally refu ed all holſome admonitions, and there-
e we not one or two, but the whole Church muſt
lde him as ane publicane, that is, as one cutted of
body of Ieſus Chriſt, and vnworthie of any ſocie-
with him, or with the benefites of his Churche,
his new co nuerſion and his reſauing againe.

Secundarly, we haue the command of the Apo-
S. Paule, and that feareful ſentēce, which he being
ſent did notwithſtanding pronunce againſt the in-
t, with his ſharp rebuke to the Corinthianes, be-
uſe that with greater zeale and expedition they ex-
lled not frome amonges them that wicked man.
d if any think that the offence of this foirnamed
ſtinate, is not ſo haynous, as that of the inceſt, let
he vnderſtand, that mercy and fauour may rather
granted til any vther ſinne, then to the contempt
holeſome admonitions, and of the iuſt and laugh-
ll ordinances of the Church. For vther ſinnes how
ynous that euer thay be (ſo be it that they de-

ſerue not death) as by vnfeaned repentance they a
remitted before God, ſo vpon the ſame humblie o
red vnto the Church, ordour may be taken that t
offender may be conforted, and at lenth reſtored
the ſocietie of the Church againe: but ſuche as pro
dlie contempne the admonitions of the Church p
uate or publict, declare thame ſelfes ſtubburne, rebe
lious, and altogether impenitent, and therefore mo
iuſtlie ought they to be excommunicate.

The precept of God geuin vnder the Law to exp
from the middes of Gods people, ſuche as were le
prous (without exception of perſones) is to vs an a
rance that we ought to expell from the ſocietie
Chriſtes body ſuche as be ſtriken with ſpirituall
profie, for the one is no les infectiue and dangero
then is the vther. Now ſeing that we knowe excom
munication is Gods ordinance, let vs in few word
vnderſtand the vtilitie and vſe of the ſame.

By it firſt is the Churche purged of oppen wicke
doers, whiche is no ſmal commoditie, conſidere
that we fegh? in the myddes and eyes of this wicke
generation, which ſeiketh in vs nothing more th
occaſion of ſclander. Secundarly, by it is the Churc
and euerie member of the ſame reteaned in obedie
ce and feare, whereof all had neid if the traylue
our fleſhe ſhall be rightly conſidered. Thridly, by
we exerciſe ane ſingulare worke of cheritie, wh
that we declare our ſelfes carefull to kepe the flock
of Chriſt in puretie of maners, and without danger
be infected: for as it were an work bothe vnchem
ble and cruell to ioyne togeather in one bed perſo
nes infected with peſtilent or vther contagious a
infectiue ſores with tender children, or with ſuch
as were hole: ſo is it no les crueltie to ſuffer amo
ges the flocke of Ieſus Chriſt ſuche obſtinat rebelle
For trew is that ſentence of the Apoſtle, an ly
leauen corrupteth the whole maſſe But leaſt th
we ſhal ſeme to vſurpe power ouer the Churche,
to do any thing without the knowledge and conſe
of th

he whole body for this preſent we delay the ſen-
ce, willing ſuche as haue any thing to obiect in
contrair to propone the ſame the nixt Seſsion
,or elles to ſignifie the ſame to ſome of the Mini-
is or Eldaris that anſwer may be geuin thereto,
in the meane tyme we will call to God for the
uerſion of the impenitent.

¶ The prayer for the obſtinat.

Ternall and euerlyuing God, Father of our
Lord Ieſus Chriſt, whoſe verray properde is to
ſhewe mercy, and to reſtore lyfe, euen when
to mannes Iudgement death hath gottin domi-
n ouer thy creatures: for thow firſt ſoght, called,
ui ed, and conuicted, our Father Adame after his
ſgreſſion, and being ſo dead in ſinne, and thrall to
han, that he could nether confeſſe his offence, nor
aſk mercy for the ſame. Thow by thy fre promy-
of mercy and grace, gaue vnto him an new lyfe, &
nth to repent. The ſame ordour muſte thow kepe,
ord, with all thy choſen children of his poſteritie.
in mannes corrupt nature there can be no obe-
nce, whill that thow by operatiõ of thy holie Spi-
worke the ſame. And therefore we moſt humblie
eke the for Ieſus Chriſt thy Sones ſaik pitifullie to
k vpone this thy creature, who ones was baptiſed
hy name: and hath profeſſed him ſelf ſubiect to
religioun, and vnto the diſcipline of thy Church:
ome ſathan (allace) now ſo blyndeth that obſtina-
he contempneth the one and the vther. We haue
owed ô Lord, the rewlle preſcribed vnto vs by
deir Sone our Lord Ieſus Chriſt in admoniſhing
threatning him, bot hidderto haue profited no-
g concerning him and his humiliatioun.
ot ô Lord as thow allone knowes, ſo may thow
ne change and mollifie the hartes of the proude
impenitent. Thow by the voce of thy Propheit

Nathan walkened Dauid frome his dedlie securit
Thow without ony propheis bet doune the pryde
Manaſſes in the preſone, efter that he had Sched
bloode of thy ſeruandis, and had repleniſhed Ieru
lem with all kynd of impietie. Thow turned the h
of Peter at the looke of thy deir Sone, our Lord Ie
Chriſt efter that feirfullie with horrible imprecat
nis he had thriſe oppinlie denyed him.
O Lord thy mercyes without meaſure indure f
euir. To the which we efter long trawel do remit t
obſtinat and impenitent. Earneſtlie deſiring the O
ther of mercies, firſt ſo to peirſe his harte with the
of thy ſeueir iudgements that he may begin to v
derſtand that thus contemning all holſome admo
tions he prouokis thy wraith and indignation agai
him ſelf. Oppen his eyis that he may ſee how feir
and terrible â thing it is to fal into thy hands: a
therefur molifie and oynt his harte by the vnc
of thy holie ſpirit. That he may vnfeanedlie conu
vnto the, and geue vnto the that honour and ob
dience that thow requireſt in thy holie worde, a
ſo to our comfort that now murne for his rebellio
that he may ſubiect him ſelf to the iuſte ordinance
thy Church, and awoide that feirfull vengeance t
moſt aſſuredlie ſhall fall vpone all the inobedie
Theſe thy graces Heauinlie Father, and Farther
Thow knoweſt to be expedient for vs and for t
Church vniuerſall we call according as we be tau
to pray be our Souerane Maiſter Chriſt Ieſus ſayi

OVR FATHER &c.

THE ſecund Sounday efter ſermone and p
lic& prayeris the miniſter ſhall in audience
the hole Church aſk the Eldars and Deaco
who man ſit in ane eminent and propir pla
that there anſwer may be hard.

THE MINISTER.

HATHEN. whome the laſt day we admoniſ
vn

er the pane of excommunicatioun to ſatiſfie the
rch for his publict ſclander and contempt of the
iſterie be him ſelf or be any vther offerred his
dience vnto yow.
hey ſhall anſwer as the trueth is yea or nay.
F he hathe ſoght the fauoris of any within the
iſterie with promiſe of obedience, then ſhall far-
proceſſe be delayed, and he commanded, to ap-
before the ſeſſioun in there nixt aſſemblie where
our may be takin for his publict repentance, as in
formar head is expreſſed. If he haue not labored
atiſfie the Church, then ſhall the miniſter proceid
ſay.
T can not be bot dolorous to the bodie that any
membre thereof ſhould be cut of and periſh, and
it aucht to be more feirfull to the member then
he bodie, for the membre cut of can do noting
putrefie and periſh, and yit the bodie may reta-
lyif and ſtrente. Bot the rebellioun of this obſtinat
y proceid in one parte frome ignorance for it may
that he vnderſtandeth not what excommunica-
in is, and what is the danger of the ſame: I ſhall
refoir in few wordis oppin the one and the vther.
Laughfull excommunication (for the thondringis
hat Romane Antichriſt ar bot vanitie and wynd,)
he cutting of frome the bedy of Ieſus Chriſt, from
ticipatioun of his holy Sacramentis, and frome pu-
prayeris with his Church, by publict and ſolem-
ſentence all obſtinat and impenitent perſonis ef-
dewe admonitionis, whiche ſentence laughfullie
nunced in earth is ratified in the heauin, by byn-
g of the ſame ſinnes that they bynd in earth. The
nger heirof is greater then man can ſufficientlie eſpy,
ſeing that without the body of Ieſus Chriſt, ther
ydeth nothing both death and damnation to man-
nd, in what eſtait ſhall we iudge thame to ſtand
at iuſtlie, ar cutted of frome the ſame.
Yea, what horrible vengeance hyngeth vpon thame
d there poſteritie, notable and ſeueir puniſhmentis

may inſtruct vs, Cain the murtherar was not accuſ
within his awin perſone onlie, bot that ſame ma
dictioun rang in his poſteritie, and vpon all that i
ned therewith, til that all mankynd was deſtroy
by watter (Viii. perſonis reſerued) Cham lykwyſe
accurſſed in his ſone Canaan, the ſeueritie whe
proceded euin to the exterminion of that hole
and natioun.

THE ſempill word of our Maſter IESVS Chr
cauſed the Fig Tree ſuddanlie to wither. At the v
of Peter, Ananias, and Saphira, war ſtriken to de
The ſame God and Lorde Ieſus with the powe
his holie ſpirit that then was potent and iuſt, wi
euin now in the miniſterie of his Churche. The c
tempt wheirof he will in nowiſe ſuffer vnpuniſh
And therefoir ye that haue acquentance or famili
tie with the foirnamed obſtinat declair vnto him t
ſe dangeris and will him not to tempt the vtermo
& thus yit agane let vs pray to God for his conuer

Let the formar prayer be publictlie ſaid.

THE thrid Sonday let the firſt queſtioun
proponed by the miniſter to the Eldars a
deaconis concerning the ſubmiſion of the o
ſtinat ſo oft admoniſhed as was proponed t
ſecund: if repentance be offered let ordour be takin
is befoir ſaid, with one charge to the Churchto pra
God for the conuerſſioun of that brother. If repēta
ce be not offered, then ſhal the miniſter expone wh
rein to the perſone that is to be excommunicat, ha
offended how oft, and by whom he hath bene adm
niſhed alſwell priuatlie as publictlie, & ſhall dema
of the Eldaris and Deaconis if ſo was not, whoſe a
ſwer reſaued, The miniſter ſhall aſk the hole Churc
if they thinke that ſuche contempt ſhulde be ſuffer
amangs thame: and if then no man make interceſſio
for the ohſtinat, the Miniſter ſhall proceid and ſay.

OF Verray conſcience we ar compelled to d
that which to our hartis is moſte dolorus, to wit,

ge

e ouer in the handis of Deuil this foir named ob-
t contempnar. N. whonie ones we eſteamed one
nber of our body, and that not onlie for the cry-
hat he hathe commited, bot muche rather for his
ade contempt and intollerable rebellioun left
our ſufferance of him in this his impietie ſhuld
only be imputed vnto vs, bot alſo that he ſhuld
ſt vthers with the ſame peſtilence. And therefore
man vſe the laſt remedy, how greuous that euer
e vnto vs. And yit I deſire yow for more ample
laratioun of your chriſtiane cheritie towards him,
rav with me vnto God now for the laſt for his
uerſioun.

H E. laſt prayer before the excommunication.

OMnipotent, Eternal and mercyful Father, who for that good will that thow beareſt vnto vs in Ieſus Chriſt thy deir Sone, will not the death & deſtructioun of ane ſinnar. Bot rather he by inſpiratioun & mouing of thy holie ſpirite uert and liue: who alſo doeth witnes the vertewe ſtrenth of thy word to be ſuch, that it cauſeth the tanes to ſchaik, the Rockes tremble, & the Floodes dry vp. Behald we thy children and peple heir pro-t before thee, moiſt humblie beſeik the in the na-of thy deir Sone our Lord Ieſus Chriſt. That thow moue and peirſe the harte of our impenitent bro-r whom Sathan ſo long hath indured & hardened it pleis thy Maieſtie be the vertew of thy holie ſpi-, that thow wilt mollefie the ſame. Expel his dark-and by the lyght of thy grace that thow wilt ſo minat him that now at length he may feill firſt w greuouſlie he hath offended aganis thy Maieſtie. d ſecundarlie againſt thy holie Church, & aſſēblie: ue him thy grace to acknawledge, accuſe, & dāpne weil befoir vs whom he hath offēded as befoir thy ſēce this hisproud cōtēpt, leaſt that we be the ſame uoked becōpelled with al our greiffis to cut him of

thy myſticall body, whom we O Lorde vnfeyne
deſire to reteane wit in thy Churche as one lyue
member of thy deir Sone our Lorde Ieſus, heir
mercyfull father, cal bak agane this our Impeni
brother that now tendith to eternal deſtruction. T
we al who before thy preſence enin for his rebell
do mourne may receaue him agane with gladnes
ioy, and ſo render prayſe and honour vnto the be
this thy holie congregatioun.

We grant oure ſelfie ô Lord, vnworthy wh
thow ſhuld heir, becauſe we ceaſe not to offend
by oure continewal tranſgreſſing of thy holie pr
ptes. Looke not vpone vs mercyful father in this
corrupt nature, bot looke thow to thy deir So
whome thow of thy mere mercy hathe appoin
oure head, great Biſhope aduocate, Mediator,
onlie Propitiator, in him and in the meritis of
death. We humblie beſeche the mercyfullie to
hald vs, and ſuffer not the moſt innocent blode of
deir Sone ſched for vs and for this our impenitēt
ther, to be prophaned by the tyranny and ſygl
Sathan.

Bot by the vertew of the ſame let this oure im
nitent brother be broght to vnfeand repentan
that ſo he may eſchaip that feirfull condemnati
in the whiche he appereth to fall. This we aſk of
ô heauinlie father in the boldnes of oure head
Mediator Ieſus Chriſt praying as he hath thaught
Oure Father.

IF eftir this prayer the obſtinat compeir not to
fer his repentance, then ſhall the Miniſter proc
and ſay.

Bretheren ſeing that as ye haue hard this
ſtinat and impetinent perſone. N. hathe ſo
uouſlie offended aganiſt GOD, and againſt this
holie congregatioun, who be no meanes as ye
perceaue can be broght to repentance, whereof
euident by the word of God that he is fallin fr

e Kingdome of Heauen and frome the bleſſed ſo-
ietie of the Lorde Ieſus.

And we (albeit with dolour of our hartes) may
w execute that which the commandement of Ie-
s Chriſt, and the practiſe of his Apoſtile ſchaweth
at of oure office we aucht to do. To wit, that we
all publictlie declair and pronunce ſuch to haue no
cietie with vs, as declair thame ſelfis obſtinat and
bellious againſt all holſome admonitiounis, and
e bleſſed ordinãces of his Church, and that we may
the ſame. Not of oure awin authoritie, bot in the
me and power of our Lorde Ieſus Chriſt before
home all kneis are compelled to bow. Let vs hum-
e fall doune before him, and on this maner pray,
d pronunce this ſentence.

The inuocatioun of the na-
e of Ieſus Chriſt to excommunicat the impenitent, To gitther with the ſentence of excommunicatioun.

O LORDE Ieſus Chriſt the onlie and eternal King of all the choſin childrẽ, of thy Heauinlie Father, the head and lawgeuer of thy Church, who by thy awin mouth hath commanded that ſuch offendars as proudlie contempne thy admonitiouns of thy Church, ſhall be caſt out frome the ſocietie of the ſame, and ſhal be reputed of thy profeſſouris as prophane Ethnicks. We willing obey this thy precept, which alſo we haue receaued be inſtitutioun of thy Apoſtile ar heir preſenlie conuened in thy name to excõmunicat and caſt furth frome the ſocietie of thy holie bodie. And frome all participatioun with thy Churche in Sacramentis or prayeris. N. Which thing we do at thy commandement, and in thy power and authoritie to the glorie of thy holie name. To the cõſeruatioun & edificatioun

of this thy Church, in the which it hath pleſed the
place vs Miniſters: And to the extreme remedie of the
ſtubburne obſtinacie of the fore named impenitent,
and becauſe thou haſt promeſſed thy ſelf, euir to be
with vs. Bot ſpecialie with ſuch as vprightlie trauell
in the miniſterie of thy Churche whome alſo thow
hes promiſſed to inſtruct and guide be the dictament
of thy holie ſpirit.

We moſt humblie beſech the ſo to gouerne and
aſsiſt vs in the execution of this our charge. That
whatſoeuer we in thy name do heir pronunce in
earth, that thow wilt ratifie the ſame in the Heauin.
Our aſſurance ô Lord is thy expreſſed word. And
thairfore in boldnes of the ſame. HEIR IN
THY NAME AND at the commandment of
this thy preſent congregatioun cut of, ſeclude, and ex-
communicat frome thy bodie, & from our ſocietie. N.
as one perſone ſclanderous proude contempnar, and
one member for this preſent all to gither corrupted
and pernicious to the bodie. And this his ſin (albeit
with ſorow of hart) be vertew of our miniſterie we
bind and pronunces the ſame to be bound in Heauin
and Earth. We farther geue ouer in the handis, and
power of the Deuill the ſaid N. to the deſtructioun
of his fleſhe. Straitlie chargeing all that profes the
Lorde Ieſus To whoſe knaledge this our ſentence
ſhal cum, to reput and hald the ſaid. N, accurſſed, and
vnworthie of the familiar ſocietie of Chriſtianes.

Declaring vnto all men that ſuch as heirefter be-
foir his repentance ſhall hant, or familiarlie accum-
panie him, ar partakaris of his impietie, and ſubiect to
the lyke condemnatioun. This oure ſentence ô Lorde
Ieſus pronunced in thy name and at thy commande-
ment we humblie deſire the to ratifie according to
thy promis. And yit Lorde thou that come to ſaue
that which was loſt, looke vpon him with the eyis of
thy mercy, if thy good pleaſour be. And ſo peirs thow
his hart, that he may feil in his breiſt the terrours of
thy Iudgemẽtis, that by thy grace he fruictfullie may

be con-

e conuerted to thee. And ſo damning his awin impie-
ie, he may be with the lyke ſolēnitie receaued within
he boſome of thy Church, from the which this day
(with greif and dolour of our hartis) he is eiected.

Lorde in thy preſence we proteſt that our awin affections moue vs not to this ſeueritie: Bot onlie the hatrent of ſin, and obedience that we giue to thy awin commandement. And therfore ô Heauinlie Fa-
he: we craue the perpetuall aſsiſtance of thy holy ſpirit not onlie to brydill our corrupted affectionis, bot alſo ſo to conduct vs in all the cours of our hole lyf, that we neuir fall to the lyke impietie and con-
empt: Bot that continuallie we may be ſubiect to the voce of thy Churche, and vnto the Miniſters of the ſame, who treulie offer to vs the worde of lyfe the bleſſed Euangell of thy onlie belouit Sone Ieſus Chriſt. To whome with the and the holy ſpirit be all praiſe glorie and honour now and euer. So be it.

The ſentence pronunced and the prayer ended.

The Miniſter ſhal admoniſh the Church that all the faithfull hald the excommunicat as an Ethnike as before is ſaid, that no man vſe his familiare com-
pany. And yit that no man accuſe him of ony vther cryme, then of ſuche as he is conuicted of, and for the which he is excommunicat. Bot that euerie man ſhal ſecretlie call to God for grace to be granted to the excommunicat. Such as haue office in the Miniſterie may vpone licence required of the Churche ſpeike with the excommunicat, ſo long as hope reſteth of his conuerſioun: Bot if he continew obſtinat then aucht all the faithfull vterlie to abhor his preſens and communicatioun: And yit aucht thay more earneſtlie to call to God, that Sathan in the end may be confounded, and the Creature of God fred frome his ſnares by the power of the Lorde Ieſus. And with the accuſtomed benediction the aſſembly ſhall be dimiſſed efter they haue ſong the 101. Pſal. or one portion thereof, as it ſhall pleiſe the congregatioun.

ceaue the excommunicat agane to the ſocietie of the Churche.

FIRST WE muſte obſerue that ſuche as deſerue death for that cryme committed, neuir be admitted to the ſocietie of the Churche vntō ſuche tyme as ether the Magiſtrate punishe accordinge to the law or ellis pardon the cryme as before we haue ſaid. Bot ſuch as for vther offences and for there contempt ar excommunicat may be receaued when they ſhal earneſtlie ſeik the fauouris of the Church. They muſt begyne at the Miniſterie the Eldars and Deaconis, who muſt expone there repentāce to the Miniſter, or Miniſteris in there aſſemblie, a day may be appoinred to the excommunicat to preſent him ſelf before thame. The ſignes of his repentāce aucht to be diligently inquired, as what hathe bene his behauour ſence the tyme of his excommunication what he will offer for ſatiſfaction to the Church: And vnto whome he hath exponed the grefe and dolour of his hart: If the excommunicat be found penitent and obedient in all thingis: The miniſter the nixt Sonday may geue aduertiſment to the hole Church of his humiliation, and command them to cal to God for increaſe of the ſame: The nixt ſeſſion day the Miniſter may appoint to the excommunicat ſuch ſatiſfaction as they think moſt expedient to the which if the excommunicat fullie agre, then may the ſaid Miniſterie appoint vnto him ane certane day when he ſhal fulfill the ſame

FOR this is principalie to be obſerued, that no excommunicat perſone may be receauid to the ſocietie of the Church agane, vnto ſuch tyme that he haue ſtand at the Church dure at the leaſt mo Sondayis then one. Which dayis being expirid, and the hole ſatisfaction complete ſame of the Eldars ſhall pas to the excōmunicat, efter that the formar prayer of the Mini-

Miniſter in the Pulpet be ended. And ſhall preſent him to an certane place appointed for the penitents, where he ſhall ſtand in the ſame habite, in the which he maid ſatiſfaction vntill the Sermone be ended. And then ſhall the ſame Elders that broght him in the Church preſent him to the Miniſter, with theſe or the lyke wordis.

This creature of Godis, N. that for his wickedneſs and obſtinat rebellion hath bene excommunicat from the body of Ieſus Chriſt bot now by the power of the ſpirit of God is called bak agane by repentance, ſo far as the iudgement of man can perſaue, for he hathe not only craued the fauors of the miniſterie, that he myght be receaued into the bodie of the Church agane bot alſo moſt obedientlie hathe ſubiected him ſelf to all that we haue commaunded, for tryell of his humiliatioun: And therefour we preſent him befoir yow to be examinat, and if his repentance be ſufficient to be receaued agane to the body of the Church.

Then ſhall the Miniſter Rander thankis, firſt to God for that parte of his humiliation, and alſo deſire the Church of God to do the ſame with him. Thereafter he ſhall addres him to the perſone excommunicat. And firſt ſhal lay befoir him his ſin, thereafter the admonitions that war geuin vnto him to ſatiſfie the Churche for the ſame. And laſt his proud contempt and long obſtinacie for the which he was excommunicat. And of euerie one he ſhal require his peculiare confeſſion with accuſation of him ſelf, and deteſtatioun of his impietie. Which being receaued he ſhall render thankis to God as followeth.

We thank the mercy and goodnes of God through Ieſus Chriſt oure Lorde for this thy conuerſion. N. In to the whyche thow haſt not ſo muche eſhamed thy ſelf, as that thow haſt confounded and ouircome Sathan, by whoſe wennoum and deceauable entiſmentes thow hetherto haſt bene rebelliouſe to the holſome admonitionis of the Church: And yet be-

cauſe we can bot onlie ſee that whiche is externall, We will ioyne our Prayers with Thyne, that this thy humiliation may procead frome the hart.

Let the prayeris appointed to be ſaidin the reuc-ueing of the penitent be ſa id alſo heir: which ended let the Church and the penitent be admoniſ hed as thereis expremed. Exc pt that the cryme of his excommunicatim moſt enir be aggredged and mentionat.

¶THE PRAYER

conteaning his receauing to the Church.

LOrde Ieſus Chriſt King, techar, and oure eternal Preiſt, who with the preaching of thy bleſſed Euangell hathe ioyned the power to bynd and lowſe the ſinnes of men: who hathe alſo pronounced, that whatſoeuir by thy miniſteris is bound in earth, ſhal be bound in the Heauin.

And alſo that whatſoeuir is lowſed by the ſame, ſhal be lowſed and abſoluet with the in the Heauin, looke ô Lord mercyfullie vpon this thy creature. N, &c. Whom Sathan of long tyme hathe holdin in bodage, ſo that not onlie he drew him to iniquitie, bot alſo that he ſo hardened his harte that he diſpiſed all admonitiouns, for the which his ſin and contempt we war compelled to excommunicat him from our body. Bot now ô Lord ſeing that the ſpirit of our Lord Ieſus Chriſt hath ſo far preualed in him. That he is returned to our ſocietie, it will pleis the for the obedience of our Lord Ieſus ſo to accept him, that his formar in obedience be neuer laid to hischarge. Bot that he may increaſe in all Godlines til that Sathan finallie be troddin vnder his feit & ours, by the power of our Lord Ieſus Chriſt, to whome with the & with the holie ſpirit be al honor & glorie now & euir. So be it.

¶The

¶THE FORME OF Abſolution.

¶In the name and authoritie of Ieſus Chriſt I the Miniſter of his bleſſed Euangell with conſent of this hole Miniſterie and Church, Abſolue the N. From the ſentence of excommunication, from the ſin by the committed, and from all Cenſures ed againſt the for the ſame of before, according to thy repentance. And pronunces thy ſin to be lowſed in Heauin, and the to be receaued agane to the ſocietie of Ieſus Chriſt, to his bodie the Churche. To the participaton of his Sacraments. And finallie to the fruitioun of al his benefits. In the name of the Father the ſone and the holy Spirit. So be it.

The abſolution pronunced, the Miniſter ſall thē call him Brother & geue him admonition, to watche and pray, that he fall not in the lyke tentatioun. That he be thankfull for the mercy ſall awin vnto him and that he ſhaw the fructis of his conuerſion in lyfe and conuerſatioun.

Therefter the hole Miniſterie ſhall embrace him, and ſuche vthers of the Church as be nixt vnto him: & then ſhall one Pſalme of thankis geuing be ſong.

This ordour may be enlarged or contracted as the wiſdome of the diſcreat miniſter ſhall thinke expedient: For we rather ſhaw the way to the ignorant, then preſcribe ordour to the learned, that can not be amended.

¶ANE PRAYER.

PReſerue the publict face of thy Churche with in this realme ô Lord: Dilait the Kingdome of thy Sone Ieſus Chriſt vniuerſallie. And ſo farther diſclois and brek doune the tyranny of that Romane Antichriſt by the power of thy Sone oure Lord Ieſus Chriſt. So be it. ANNO. 1567.

Rom. 16.

Soli ſapienti Deo per Ieſum Chriſtum gloria in perpetuum. Amen.

This book is thoght neceſſar and profitable for the Churche and commanded to be printed be the Generall Aſſemblie. Set furth be Iohne Knox Miniſter.

And ſighted be vs whoſe names follow. As we war appointed be the ſaid generall aſſemble.

Iohne Willock.
M. Iohne Crag.
Robert Pont.
Iohne Row.
Dauid Lyndeſay.
Guilielmus Chriſtiſonis,
Iames Greg. &c.

THE FORME AND ORDOVR OF THE ELE-ction of the Superintendent which may ſerue in electioun of all vther Miniſters. At Edinburgh, the 9. of Marche.

ANNO. 1560.

Iohne Knox being Miniſter.

FIRST was maid a Sermon in the which thir heads wer intreated. Firſt the neceſsitie of Miniſters and Superintendents. 2. The crymes and vices that myght vnable theme of the miniſterie. he verteous required in theme. 4. And laſt whe- ſuch as by publict conſent of the Churche wer ed to ſuch office might refuis the ſame.

he Sermon finiſhed. It wes declared be the ſame iſter maker thereof. That the Lords of Secrete nſall had geuen charge and power to the Chur- of Lowthyane to cheis, M. Iohne Spottiſwod, Su- ntendent and that ſufficient warning wes maid be ſt edict to the Churchis of Edinburgh Linlithgu ueling. Trenent Hadingtoun, and Dunbar as alſo Erles, Lords, Baronis, Gentilmen, and vthers ha- nd or that mighte clame to haue vote in election e preſent that day at that ſame houre.

nd therefor inquiſition wes maid who wer pre- and who v erabſent, after wes called the ſaid, ohn who anſwering, the Miniſter demanded geue man knewe any cryme or offence to the ſaid, ohn, that myght vnable him to be called to that ce. And that he demãded thryſe. Secundarlie que- n wesmoued to the hole multitude giue ther wes vther whom they wald put in election with the M. Iohne the peopel wer aſked if they wald haue ſaid M. Iohne ſuperintendent? If they wald ho-

nore and obey him as Christs Minister & confort a
assist him euerie thing pertening to his charge?

They answered.

We will and we do premeise vnto him such ob
dience as becumeth the Scheip to geue vnto the
Pastour so long as he remaneth faithful in his offic

The answers of people and there consent rec
ued. These questionis wer proponed to him that w
to be elected.

Questioun.

Seing that ye here the trust and desyir of this pe
ple, do ye not thinke your selfe bound in conscien
before God to supporte them that so earnestlie c
for your confort and for the fruict of your labour.

Answer.

If any thing wer in me able to satisfie there d
syir I acknowledge my self bound to obey God c
ling by them.

Questioun.

Do ye seke to be promoted to this office and charg
for ony respect of worldlie cōmoditie reches or glor

Answer.

God knoweth the contrair.

Questioun.

Beleue ye not that the doctrine of the Prophet
and Apostils contened in the books of the new a
old Testamēts is the onelie trew and moste absol
fundation of the vniuersal Church of Christ Iesus.
Insomuche that in the same Scriptures ar conteas
all thingis necessare to be beleued for the saluatio
of mankynd. Answer.

I ver alie beleue the same, & do abhor and vtte
lie refuse all doctrine alledged necessare to saluaue
that is not expressedlie contened in the same.

Questioun.

Is not Christ Iesus, man of man according to th
flesh To wit, the Sone of Dauid, the seid of Abraha
conceauid of the holy Ghost, borne of the Virgine M
Mother, the onlie head and mediator of his Church.

An

Anſwer.

He is, and without him there is nether ſaluatioun
an nor lyfe to Angell.

Queſtioun.

Is not the ſame Lorde Ieſus the onlie trew God
Eternal Sone of the Eternal father, in whom all
ſhall be ſaued wer elected before the fundatioun
e Worlde was layd.

Anſwer.

cknowledge and confes him in the vnitie of his
head to be God abuiſe all things bleſſed for euir.

Queſtioun.

Shall not they whome God in his Eternal cõſole
elected be called to the knowledge of his Sone
Lord Ieſus, and ſhall not they who of purpoſe ar
ed in this lyfe be Iuſtified & where Iuſtificatioun
re remiſſioun of ſinnes is obtened in this lyfe be
race. Shall not the glorie of the Sonnes of God
w in the generall Reſurrectioun when the Sone
od ſhall appeare in his glorious Maieſtie.

Anſwer.

his I acknowledge to be the doctrine of the Apo-
& the moſt ſingular comforte of Goddis childrẽ.

Queſtioun.

Will ye not then conteane your ſelfe in all do-
e within the bounds of this fundatioun? Will ye
ſtudy to promoue the ſame alſwell be your lyfe
your doctrine? Will ye not according to the
s and vtterance that God ſhall grant vnto yow
s, inſtruct, and manteane the puritie of the do-
e conteaned in the Sacred word of God and to
ttermoſt of your power? Will ye not ganſtand
cõuince the gainſayars and the teacharis of men-
uentions.

Anſwer.

That do I promiſe in the preſence of God and of
ongregatioun here aſſembled.

Queſtioun.

w ye not that the excellencie of this office to the

which God hath called yow requireth that your
uersation and behauour be such, as that ye may
Irreprehēsible, yea euen in the Eyis of the vnge

Answer.

I vnfeanedlie acknowledge and humblie desire
Church of God to pray with me that my lyfe be
slanderous, to the glorious Euangell, of Christ Iesu

Questioun.

Because ye ar â man compassed with infirmi
will ye not cheritablie and with lowlynes of sp
receaue admonitioun of youre bretheren? And g
ye shal happin to slyide or offende in any point
ye not be subiect to the discipline of the Church
the rest of your bretheren?

The answer of the Superintendent or
Minister to be elected.

I acknowledge my self â man subiected to infir
tie and one that hath nead of correctioun and ad
nition and therefore I moste willinglie subiect
self to the holsom discipline of the Church yea to
discipline of the same Church by the whiche I
now called to this office and charge and heir, in G
dis presence and yours do promis obedience to
Admonitions secreatlie or publicte geuin, vnto
which If I be found inobedient I Confes my s
most Worthie to be electted. Not onelie frome
Honore, bot also frome the societie of the faithfull
case of my stubburnes. For the vocatioun of God
bear charge within his Church maketh not men
rants nor lordes, bot appoineth them seruādis, wa
mon, and pastors to the flock.

Thus ended questioun must be asked agane
the multitude.

Questioun.

Require ye any farther of this youre Superi
tendent?

Answer.

If no man answer let the Minister proceed

Will ye not acknowledge this your Brother for
minister of Christ Iesus? Will ye not reuerēce the
le of God that proceadeth fra his mowth? Will
ot receaue of him the Sermon of exhortation
patience? Not refusing the holesom medicine of
Saules? Although it be bittir and vapleſing to
eth? Will ye not finallie manteane and confort
in his ministerie againſt all ſuche as wickedlie
rebell againſt God and his holie ordinance.

The people anſwereth.

We will: as we will anſwer to the Lorde Ieſus
hath commanded his Miniſters to be had in re-
nce, as his Embaſſadors and as men that cairful-
atche for the Saluation of our Saw les.

Let the Nobilitie be vrged with this.

YE haue hard the de⁓itie and profeſsion of
ure Brother by your conſentis appointed to this
e as alſo the de⁓itie and obedience, which God
ireth of vs towardes him here in his Miniſterie:
ecauſe that neither of bothe ar able to perform
hing without the eſpeciall grace of our God in
t Ieſus ⁓ho hathe promeſſed to be with vs pro-
uin to the conſummatioun of the worlde with
ned hartis, let vs craue of him his benedictioun
ſiſtance in this worke begun to his glorie and
e confort of his Church.

¶The Prayer.

LORD to whom all power is geuin in Hea-
uin and in Earth. Thow that art the Eternall
Sone of the Eternall Father, ⁓ho haſt not on-
lie ſo loued thy Church, that for the redem-
n and purgatioun of the ſame, thow haſt hum-

bled thy ſelf to the death of the Croce, and the
pone haſt ſched thy moſt innocent blode to pre
to thy ſelf â ſpous without ſpot, bot alſo to rec
this thy moſte excellent benefit in recent mem
hath appointed in thy Church Teachers, Paſtor
Apoſtels, to inſtruct, confort and admoniſh the ſa
look vpone vs mercyfully ô Lord thow that ar
art King, Teacher, and hie Preaſt, to thy awin ſle
and ſend vnto this our Brother, whom in thy n
we haue charged, with the cheif cair of thy Chu
within the boundis of L. ſuche portion of thy h
ſpirit, as thereby he may rightlie deuyid thy wor
the inſtructioun of thy flock, and to the confutat
of pernitious errouris, and damnable ſuperſtiou
Geue vnto him good Lorde, â mowth and wiſed
whereby the ennimes of thy trueth may be cõf
ded, the Wolffes expelled, and dreuin from thy f
thy Scheip may be fed in the holſome Paſtures of
moſte holie word, the blynd and ignorãt may be
minated with thy trew knowledge, finallie that
dregges of ſuperſtitioun: and Idolatrie which yet
ſteth within this Realme being purged and remo
we may all not onelie haue occaſion to glorifie
oure onlie Lord and Saluiour, bot alſo daylie to g
in Godlines and obedience of thy moſt holy wil
the deſtruction of the bodie of ſinne and to the r
ſtution of that Image to the which we wer ones c
ted and to the which after oure fall and defectio
ar renewed by participation of thy holie ſpirit, wh
by trew faith in the we do profes as the bleſſed
thy Father, of whome the perpetuall encreaſe of
graces we craue, as by the oure Lorde King and o
Biſchop we ar taught to pray. Our Father. &c.

The prayer ended the reſt of the Miniſters if
be, and Eldars of that Church preſent in ſign
there conſent ſhall take the elected be
hand.

The cheif minister shall giue the benedictioun
as followeth.
the Father of our Lord Iesus Christ, who hathe
manded his Euangell to be preached to the con-
of his elect, and hath called the to the office of
cheman owir his people, multiplie his graces
the, illuminat the with his holie spirit conforte
strenthen the in all vertew, gouerne and guyde
ministerie to the praise of his holy name, to the
agation of Christs Kingdome: to the confort of
Church and finallie to the plaine discharge and
rance of thy owin conscience in the day of the
de Iesus, to whome with the Father and with the
e Ghost be all honour prayse and glorie now
euir. So be it.

¶The last exhortatioun, to the elected.

Take head to thy self and vnto the flocke committed to thy charge, feed the same cairfullie not as it wer be compulsion bot of verray lufe which thow beareſt to the Lorde Iesus, Walke implicitie and purenes of lyfe as it becumeth the seruand and the Ambassadour of the Lord Iesus. rpe not dominion nor tyrannical authoritie owir bretheren. be not discoraged in aduersitie, bot lay ore thy self the example of the Prophets, Apostles, of the Lorde Iesus, who in there Ministerie suste- contradiction, contēpt, persecution & death, feare to rebuke the world of sin, Iustice, & Iudgement. ny thing succeid prosperuslie in thy vocation be puft vp with pryde, nether yet flatter thy selfe as the good succes proceaded frō thy vertew indu- or cair. Bot let euir that sentēce of the Apostle re- in thy hart: what hast thou which thow hast not

receaued? If thow haue receaued why glories th
Confort the afflicted ſupport the poore and en
vtheris to ſupport them. Be not ſoliſt for thing
this lyfe, bot be feruent in prayer to God for the
craſe of his holie Spirit. And finallie behaue thy
in this holy vocation with ſuch ſobrietie, as God
be glorified in thy Miniſterie. And ſo ſhall th
ſchortlie obteine the victorie, and ſhall receau
the Croune promiſſed when the Lorde
Ieſus ſhall appeare in His Glorie,
whoſe omnipotent Spirit aſ-
ſiſt the and vs to
the end.

SING 23.

¶ FINIS.

THE ELECTIOVN OF Eldars, and Deaconis, in the Churche of Edinburgh.

BEfore that there was any publict face of trew religioun within this Realme, it pleased God of his mercie to illuminat the harts of many priuate persones, so that they did perceaue and derstand the abuses that war in the Papisticall urch and thereupone they did withdraw them sel- from participation of there idolatrie.

And because the Spirit of God will neuer suffer awin to be Idill and Void of al Religion men be- to exercise them selfis in reading of the Scriptu- secretlie within there a win houses and thereunto r added secrete prayers, publictlie made within the uses, after schort proces of tyme, God gadthered uses togidder in one Hous to the same exercise, re tymes in the feild, and some tymes in houses nyght and then began men inspyred no doubt by Spirit of God, to consider that diuerse Houses and rietie of persons could not be kept in good obe- rce and honest fame without ouersearis, Eldaris d Deacones. And so began that small flok to put me selues, in such ordour as if Christ Iesus, had inlie triumphed in the midds of the by the power is Euangel and so they did elect some to occupie supreme place of exhortation and reading, sum to Eldaris, and helparis to them for the ouersight of flok, and some to be Deacones, for the collection almus to be distributed to the poore of there awin dy. Of this smal begiding is that ordour that now d of his mercie hath geuin vntovs publictlie wi- n this Realm, and principallie within this Toune Edinburgh proceded. For when it pleased the mer- ul goodnes of our God, to geue the victorie to the gel of his deare Sone our Lord Iesus, & to suppres beat downe the pryde of the enemies of al trew

Religion within this Realme. Of the principales
ſuch as wer knowin to be men of good cõuerſation
honeſt fame in the priuie Church, wer choſin Eldar
and Deacones to rule with the Miniſter. In the p
blict Church: which burdene they paciẽtlie ſuſtene
â Zeir and more, and then becauſe they could n
(without Neglecting of there awin priuate houſe
lõger wait vpone the publict charge they deſired th
they might be releaued, and vthers might be burd
ned in there roume, which was thoght â petitiõ reaſ
nable, of the whole Church. And therefor it was gra
ted vnto theme that they ſhuld nominat, and ge
vp in election ſuche perſonages as they in there co
ſciences thoght moſte apte and abil to ſerue in th
charge: prouiding that they ſhould nominate dou
ble mo perſones then wer ſufficient to ſerue in th
charge, to the end that the whole congregatio
might haue there fre vote in there election, and th
ordour hathe bene euer obſerued ſince that tyme
the Churche of Edinburgh: that is, the olde ſeſsio
before there departing nominates 24. in election
Eldars, of whome 12. ar to be choſin, and 12. for De
cones, of them 16. to be elected which perſones ar p
blictlie proclamed in the audience of the whol
Church vpone â Sonday before noon after Sermo
with admonitiõ to the Church that if any man kn
any notorious cryme or cauſe that might vnable a
of thoſe perſones to enter in ſuch â vocatioun th
they ſhould notifie the ſame, the nixt thurſdayto th
ſeſsiõ, or if any knew any perſones more able for th
charge they ſhuld notifie the ſame vnto the ſaid ſeſ
to the end that no mã without the Church ſhuld c
pleine that he was ſpoiled of his libertie in electio

The Sonday following in the end of the ſermõ b
fore noone the hole Communicantes ar cõmanded
be preſent at after noone, to geue there votes as th
will anſwer before God to ſuche as they think m
able to beare the charge of the Church with the
niſters. The votes of all being receaued the ſcrolles

liuered to any of the Miniſters, who keipeth the
ne ſecreate from the ſight of all men, til the nixt
nſday, thē in the ſeſsion he produces thē that the
tes may be counted, Wher the manieſt votes with-
reſpect of perſone, hath the firſt place in the El-
ſchip & ſo proceading till the nomber of thelf be
len, ſo that if â poore man excead the riche mā in
es he preceadeth him in place & it is called the firſt
ōd, and thrid Eldar, euin as the votes anſwereth: &
ſame is obſerued in the electiō of the Deacones.
he fryday after that Iudgemēt is tane what perſo-
ar elected for Elders & Deacones to ſerue for that
r, the Miniſter after his Sermō readis the ſame na-
s publictlie, & geues cōmandement publictlie that
e perſones be preſent in the Church the nixt Sō-
atſermone before noone in the place to be ap-
nted for theme to accept that charge, that God by
pluralitie of votes had laid vpone theme. Who
g cōuened, the miniſter after ſermō readis the na-
s publictlie, the abſents are noted, & the preſentes
dmoniſed, to cōſider the dignitie of that vocatiō,
reunto God hathe called them, the dewtie that
aw to the people the dāger that lyis vpon them,
ey be found negligent in that there vocation:
finallie the dewtie of the people towardis the
ſones elected which being done this prayer is red.

THE Prayer in the election of Eldaris and Deaconis.

O Eternall and euerlaſting God Father of oure Lord Ieſus Chriſt, who of thy infinit mercy & goodnes haſt choſin to thy ſelf â Churche of loſt ſeade of Adā, which thow haſt euer reulled by Inſpiratiō of thyne holy ſpirit, & yet not the les alwayis vſed the miniſterie of mē as weill in prea g of thy word & adminiſtratiō of thy Sacramēts, giding of thy flok & prouiding for the poore with- e ſame as in the Law, Prophets & in thy glorious

Euãgel we haue witneſsis which ordour ô Lord th
of thy mercy haſt now reſtored to vs again after t
the publict face of thy Church hathe bene defor
be the tyrannie of that Roman Antichriſt. Grant v
vs ô Heauinlie Father hartes thãkful for the bene
that we haue receaued, and geue vnto theſe our B
theren, elected to theſe charges within thy Chur
ſuch abundance of thy holie ſpirit that they may
ſound vigilant, and faithfull in that vocatioun wh
vnto thow of thy mercy haſt called them.

And albeit ô Lord theſe ſmal beginnigis ar cõte
ned of the proud worlde, yet Lord thow for thy a
mercies ſaik bleſſe the ſame in ſuch ſort that thy G
lie name may be glorified ſuperſtition and idola
may be rooted out, & vertew may be plãted, not
lie in this generation, but alſo to the poſtirities
come. Amen. Grant vs this mercyfull Father for
ſus Chriſt thy Sones ſaik in whoſe name we call v
the as he hath taught vs ſaying. Oure Father. &

And ſo with the reherſal of the Beleif after the wh
ſhal be ſong this portion of the 103. Pſalme verſe
The Heauens hie ar and ſo to the end of that Pſal

After the whiche ſhall this ſchort admonition be
uin to the elected.

Magnifie God who of his mercy hath called y
to rule within his Church: be faithfull in your Vo
tion, ſchaw your ſelf Zealous to promote Vertew
not the faces of the wicked, but rebuk there wick
nes. Be merciful to the poore, & ſupport them to
vtermoſt of your power, and ſo ſhall ye receaue
benediction of God preſent and euerlaſting.
God ſaue the Kings Maieſtie and geue vnto him
Spirit of Sãctificatioun in his Zong age. Bleſſe hi
gent & ſuch as aſsiſt him in vpryght counſal, & a
fructfullie conuert, or ſuddanlie confound the e
mies of trew Religioun, and of this afflicted co
Wealth.

¶FINIS.

¶THE CONFESSION OF FAITH VSED IN the Englisſh Congregation at Geneua: receiued and approued by the Churche of Scotland.

I BELEVE and confeſſe 2 my Lord God eternal, infinite, vnmeaſurable, incomprehenſible and inuiſible, 3 one in ſubſtance and 4 thre in perſon, Father, Sonne and holie Ghoſt, who by his 5 almightie 5 power and wiſdome, hath 6 not onely of 6 nothing created heauen, earth and all things therein conteined, and man after his owne 7 image, that he might in him be 8 glorified, but alſo by his 9 fatherlie prouidence gouerneth, maintei-neth & preſerueth the ſame, according to the 10 purpoſe of his wil.

I beleue in God the Father almighty maker of heauen and earth.

I Beleue alſo and confeſſe 11 Ieſus Chriſt the onelie Sauiour and Meſsias, who being equal with 11 God, made him ſelf of 12 no reputation, but toke on him the ſhape of a ſeruant, & became 13 man in all thing like vnto vs (ſinne except) to

11. *Matth.1.d. Act.4.b.1.Tim.1.d. Ioh.1 c.phi.2.a.1.tim.3 d.1.ioh.5.d.10.9.b. Hebr.2.d.philip.2.b.1.pet.2.d.*

And in Iesus Christ his onelie Sonne, our Lord.

Which was conceiued by the holie Ghost, borne of the virgine Marie. Suffred vnder Pontius Pilate, was crucified dead & buryed.

He descended into hel.

1 assure vs of mercie and forgiuenes. For when through our Father 2 Adams transgressiō we ware become children of perdition, there was no meanes to bring vs from that yoke of sinne and damnation, 3 but onely Iesus Christ our Lord: who giuing vs that by 4 grace, which was his by nature, made vs through faith the 5 childrē of God, who when the 6 fulnes of time was come, was conceiued by the power of the 7 holie Gost, borne of the virgine Marie according to the flesh and 8 preached in earth the Gospel of saluation, til at length, by tyrannie of the 9 Priests, he was giltles condemned vnder Pontius Pilate, then president of Iurie, and moste sclanderously hanged on the crosse betwene two theues as a notorious trespasser, where taking vpon him the 10 punishment of our sinnes, he deliuered vs from the curse of the Law.

And forasmuche as he, being onely God, coulde not feele death, nether being onely man, coulde ouercome death, he ioyned bothe together, and suffred his humanitie to be punished with moste cruel death, feling in him selfe the angre and seuere iudgement of God, euen as if he had bene in the extreme 11 torments of hel, and therefore cryed with a loude voi-

1 Rō.8.f. 1.ioh.1. 2 Gene.3. rom.5. ephe.2. gal.3.b. 3 Act.4. 1.pet.2. isa.28. rom.9. 4 Ioh.1. heb.1. rom.1. psal.2. 5 Gal.3. rom.8. ioh.1. eph.1. 6 Gala.1. 10.f.rom. 1.a act.2. 7 Isa.7. luk.1. rom.1. 8 Act.2. Isa.53. 9 Ioh.7. Gala.

11.f.g.12.c.mat.22.b.27.b.luk.23. 10 11 Actes.2.d. 1.pet.2.d.isa.53.c.

ce, 1 My God my God, why haſt
l.22.a thou forſaken me?
t.27.e Thus of his 2 free mercie with-
out compulſion, the offred vp him
.53.a ſelf as the onelie ſacrifice to purge
r.9.c the ſinnes of all the worlde, ſo that
c all other ſacrifices for ſinne are
.1.a blaſphemous and derogate from
4.d.5.b the ſufficiencie hereof. The which
h.1.b death, albeit it did ſufficiently 3 re-
concile vs to God, yet the Scriptu-
e.1.c res communely do attribute our
regeneration to his 4 reſurrection.
m.10.b For as by 5 ryſing againe from the
et.1.a graue the thrid day, he 6 conque-
red death, euen ſo the victorie of
t.28.b our faith ſtandeth in his reſurre-
.10 f ction: and therefore without the
or.15.c one we can not feele the benefite
of the other. For as by death 7 ſin-
e.11.d ne was taken away, ſo our righ-
cor.15.g teouſnes was reſtored by his reſur-
Cor.13.b rection.

And becauſe he wolde 8 accom-
om 4.d pliſh all things, and take poſſeſ-
ſion for vs in his kingdome, he
he.4.b 9 aſcended into heauen to en-
b.14 c large that ſame kingdome by the
he.2.b aboundant power of his 10 Spi-
rit: by whome we are moſt aſſu-
ar.16.d red of his continual 11 interceſ-
b.24.g. ſion towarde God the Father for
t 1.b vs. And althogh he be in 12 heaue̅,
cor.15.b as touching his corporal preſen-
ce, where the Father hath now ſet
uk.24.g him at his 13 right hand, commit-
b.14 b

The third day he roſe againe from death.

He aſcended into heauē.

And ſitteth at the right hād of God the Father almighty.

Act.2.a. 11 Rom.8.g. Hebr.9.f. 1.Ioh.2.c.
Act.10.3.c. 13 Coloſſ.3.a.

ning vnto him the administration of all 1 things, as wel in heauen aboue, as in the earth beneth, yet is he 2 present with vs his members, euē to the end of the worlde, in preseruing and gouerning vs with his effectual power and grace, who (when all things are 3 fulfilled, whiche God hathe spoken by the mouth of all his Prophetes since the worlde began) wil come in the 4 same visible forme, in the which he ascended with an vnspeakable 5 maiestie power and companie to separate the lambes from the goates, the elect from the reprobate: so that 6 none, whether he be aliue them, or dead before, shal escape his iudgement.

From thence shalhe come to iudge the quicke & the dead.

Rom.14. heb.1.c. 10.12.
1 Ephe.1.d. philip.2. col.2.c.
2 Mat.28.
3 Act.3.c.
4 Act.1.b.
5 Mat.25.c. Phili.3.d.
6 Mat.24.c. Act 10.f. 1.Cor.15.c. 1.Thess.4. 2.Thess.1. 1.Tim.4.d.

MOreouer, I beleue and confesse the holie Ghost, 7 God equal with the Father and the Sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs into all trueth, persuading most assuredly in our 8 cōsciences, that we be the children of God, brethren to Iesus Christ, and fellow heires with him of life euerlasting: yet notwithstanding it is not sufficient to beleue that God is omnipotent and merciful, that Christ hath made satisfaction, or that the holie Ghost hath his power and effect, except we do 9 applie the same benefites to our selues whiche are Gods 10 elect.

I beleue in the holie Ghost.

7 Mat.3.d. 1.Ioh.5.c. 1.pet.1.b. 1.Cor.6. Ioh.16.d. Act.17.
8 Rom.8.c. Gala.14.d.
9 Abac.2.d. ro.16.10.c. 1.Ioh.3.d.
10 Ioh.17.c.

The holie

I beleue therefore and confesse one

1 one holie 1 Churche, whiche (as
at.16.c 2 membres of Iesus Christ the one-
.19.a. lie 3 heade thereof) 4 consent in
he 5 b. faith, hope and charitie, vsing the
.8.a. giftes of God, 5 whether they be
at.2.c. temporal or spirituall, to the pro-
2 fite and furtherance of the same,
hes.1.d which Church is not 6 sene to mās
oss.1.d eye, but onely knowen to God,
r 12.c. who of the lost sonnes of Adam,
3 hath ordeined some as 7 vessels of
he.4.d wrath to damnation and hath cho-
4 sen others, as vessels of his mercie,
h 4.a. to be saued: the which also in due
lip.3.d time, he 8 calleth to integritie of
s 2.a. life and godlie conuersation, to
5 make them a glorious Churche to
i.2.g. him selfe.

catholicke Church the cōmunion of Saintes.

But that Church whiche is 9 vi-
.12.c. sible and sene to the eye, hathe
r.12.b three tokens, or markes, whereby
hes.4.c it may be knowē. First the 10 word
6 of God conteined in the olde and
m.11.a newe Testament, which as 11 it is
7 aboue the authoritie of the same
m.9.e. Churche, and onely 12 sufficient
.14.b to instruct vs in all things, concer-
8 ning saluation: so is it left for 13 all
m 8.e. degrees of men, to read and vnder-
es.5.e. stand. For without this word 14 ne-
9 ther Church, council, or decre, can
t 18.c establish any point touching salua-
r.15.b tion.

10 The second is the holie 15 Sacra-
t.28.d

.10.c.2.cor.3.4.ephe.2.d.ioh.10.a 2.tim.3.d.
et.1.d. 11 Ephes.2.d.matt.17.c. ioh.10.a.b.
Ioh.10.g. 2.tim.3.d. 13 Ios.1.b. ioh.5.e.
Ephes.5.c. matt.15.b. 15 Matt.26.c.28.f.

ments, to wit, of Baptiſme and the Lords Supper, which Sacraments Chriſt hathe left vnto vs, as holie ſignes, and ſeales of Gods promiſes: For as by Baptiſme, once receiued, is ſignified that we (aſwel infants, as others of age and diſcretion) being 1 ſtrangers from God by original ſinne, are receiued into his familie and congregation, with ful aſſurance, that althogh this roote of ſinne lie hid in vs, yet to the elect it ſhal not be 2 imputed: ſo the 3 Supper declareth that God, as a moſt prouident Father, doeth not onely feede our bodies, but alſo ſpiritually nouriſh our ſoules with the 4 graces and benefites of Ieſus Chriſt (which the Scripture calleth eating of his fleſh, and drinking of his blood) nether muſt we in the adminiſtration of theſe Sacraments follow mans phantaſie, but as Chriſt him ſelf hath ordeined, ſo muſt they be miniſtred: and by ſuche as by 5 ordinarie vocation are thereunto called. Therefore whoſoeuer reſerueth and worſhippeth theſe Sacraments, or contrariwiſe contemneth them in ryme and place, procureth to him ſelf damnation.

1 Rom. 5 ephe. 2 tite. 3 gala. 3 rom. 7

2 Rom. 4 pſal. 32

3

1. Cor. 11

4 Ioh. 6

5 Hebr. 5 Ioh. 3 4

The third marke of this Church is 6 eccleſiaſtical diſcipline, which ſtandeth in admonition, and correction of fautes. The final end whereof is excommunication, by the conſent of the Church 7 determined, if the offender be obſti-

6 Matt. 18 luk 17 leui. 19 eccl. 19

7 1. Cor. 5

nat,

nat. And besides this ecclesiastical discipline, I acknowledge to belong to this Churche a political 1 Magistrate: who ministreth to euery man iustice, defending the good and punishing the euil. To whome we must rendre honor and obedience in all things, which are not 2 contrarie to the worde of God.

And as 3 Moses, Ezechias, Iosias, and other godlie rulers purged the Churche of God from superstition, and idolatrie, so the defense of Christs Churche apperteineth to the Christian Magistrates, against all idolaters and heretiks, as Papists, Anabaptists, with suche like limmes of Antichrist to roote out all 4 doctrine of deuils and men, as the masse, purgatorie, limbus patrum, prayers to saintes, and for the dead, freewil, distinction of meates, apparel and dayes, vowes of single life, presence at idole seruice, mans merites, with suche like, whiche drawe vs from the societie of Christs Church, wherein standeth 5 onely remission of sinnes, purchased by Christs blood, to all them that beleue, whether they be Iewes, or Gentiles, and leade vs to vaine confidence in creatures, and trust in our owne imaginations. The punishment whereof, although God often

The forginenes of sinnes.

1 ...o.13.a ...sd.6.a ...t.3.a ...pet.2.c 2 ...Act.5.e 3 ...xo.32.f ...king.18 ...chr.29 4 ...Tim. ...a ...l.2.d ...at.15.b ...19.b ...b.9.c ...a ...t 10.g ...ioh.2.a ...m 7.c ...lat.5.c ...l.2.c ...m.14.a ...m.4.a ...at.19.b ...cor.7.b ...cor.8.c ...cor.6.c ...k.17.a ...m.3.c ...cor.3.c

5 *Isa.33.d.matt.18.c.ioh.20.c. ...lat.4.b. ...cor.5.d.rom.1.b.10.b.ephe.2.d.*

The resurrection of the bodie.

times 1 deferreth in this life: yet after the general 2 resurrection, when our soules and bodies shall rise againe to immortalitie, they shal be 3 damned to vnquenchable fyre: and then we which haue forsaken all mans wisdome to cleaue vnto Christ, shal heare the ioyful voyce, 4 Come ye blessed of my Father, inherite ye the kingdome prepared for you from the beginning of the worlde, and so shal go triumphing with him, in 5 bodie and soule, to remaine euerlastingly in glorie, where we shal see God 6 face to face, and shal no more nede one to instruct another: for we shall all knowe him from the highest to the lowest: to whome with the Sonne and the holie Ghost be all prai-

And life euerlasting.

se, honour and glorie now and euer.

So be it.

1
2.Pet.2.d
iude.
rom 9.

2
Act.24.d
1.cor.15.c
phili.3.d
1.thes.4.d

3
2.The.1.c
1.ioh.3.d
isa.30.g
ioh.5.c.

4
Mat.25.d

5
1.Thes.4.d.5.
ioh.5.c.
isa.16.d.

6
1.cor.13.d
1.ioh.3.d
ieve.31.f.
hebr.8.d.

OF THE MINISTERS AND THEIR ELECTION.

* * *

WHAT THINGS are chiefly required in the Ministers.

IT the 1 Church first diligently consider that the Minister, which is to be chosen, be not founde 2 culpable of any suche fautes, whiche saint Paul reprehendeth in a man of that vocation: but contrariwise, indued with such vertues, that he may be able to vndertake his charge and diligently execute the same. Secondly, that he 3 distribute faithfully the word of God, and minister the Sacraments syncerely, euer 4 careful not onely to teache in flocke publickly, but also priuatly to admonish them, remembring alwayes, that if any thing 5 perish through his defaut, the Lord wil require it at his hands.

1 *Act* 1. *d.* 13. *a.* 14. *f.*
2 1. *tim.* 3. *a.* 2. *tim.* 2. *b.* *and* 4. *a.* *exec.* 33. *a.* *Ierem.* 2. *d.* *Ioh.* 21. *c.* *Isa.* 61. *c.* 1. *Cor.* 9. *d.*
3 1. *Tim* 2. *c* 1 *Cor.* 4. *c.* *Mat.* 25 *e.* *and.* 25. *d.* 1. *Cor.* 1. *c.*
4 *Act.* 20. *d* 1. *Tim.* 4. *a*
5 *Exec.* 3. *d.* 2. *Cor.* 9 *c.*

Of theire office and duetie.

BEcause the charge of the worde of God is of greater 6 importance then that any man is able to dispence therewith: and saint Paul exhorteth to esteme them, as ministers of Christ, and

6 1. *Cor.* 9. *e.* *Act.* 6. *a.* *Luk.* 12. *c.*
7 1. *Cor.* 4. *a*

2.Cor.4.b. dispoſers of Gods myſteries not 1 lords, e
1 rulers, as ſainct Peter ſaith, ouer the floc
1.Pet.5.a. therefore the Paſtors or Miniſters chief
2.Cor.1.d. fice, ſtandeth in 2 preaching the worde
Mat.20.d God, & miniſtring the Sacraments, ſo th
2 in conſolations, iudgements, elections, a
Mat.26.c other political affaires his 3 counſel, rath
28.d. then authoritie taketh place. And if ſo
Mal.2.a. the Congregation vpon iuſte cauſe agre
1.pet.4.e. excommunicate, then it belongeth to
Act.3.c. Miniſter, according to their 4 general d
and 16.f. termination, to pronounce the ſentence
1.Cor.1.d. the end that al things may be done 5 ord
15.a. ly and without confuſion.
3
act.20.e.f
2.Cor.4.b

The maner of electing the Paſtors or Miniſters.

4
1.Cor.5.b.

5
1.Cor.14.g THe Miniſters and Elders at ſuch
6 times, as there wanteth a Miniſter
Act 11.b. 6 aſſemble the whole Congregati
and 14.d exhorting them to aduiſe and co-
Tit.1.b. ſider who may beſt ſerue in that roum
& office. And if there be choiſe, the Churc
appointe two or three vpon ſome certein
day to be examined by the Miniſters an
Elders.

7 Firſt, as touching their 7 doctrine, whe-
1.Tim 3.f. ther he that ſhulde be miniſter, haue good
Tit.1.b. and ſounde knowledge in the holie Scri-
ptures, and fit and apt giftes to communi-
cate the ſame to the edification of the peo-
ple. For the trial whereof they propoſe him
a theame, or text to be treated priuatly,
whereby his habilitie may the more ma-
nifeſtly appeare vnto them.

Secondly, they inquire of his life and
converſation, if he haue in times paſt liued
without

hout ſclander, & gouerned him ſelf in
e ſorte as the worde of God hathe not 1.
ard euil, or bene ſclandred through his *Rom.2 d.*
ſion, which being ſeuerally done, they *Iam.1.d.*
ifie vnto the Congregation whoſe gif- *1 Sam.2.c.*
they finde moſte mete, and profitable *1.Tim.5.d.*
hat miniſterie appointing alſo by a ge-
l conſent eight dayes at the leaſt that
ie man may diligently inquire of his
and maners.

Atthe which time, the Miniſter exhor- 2
them to humble them ſelues to God, *Act.13.a.*
faſting and prayer, that both their ele- *and 14.d.*
n may be agreable to his wil, and alſo *Luk.3.c*
itable to the Church. And if in the mea-
eaſon, any thing be broght aganiſt him
ereby he may be found vnworthie by
ful probations, then is he diſmiſſed, and
e other preſented. If nothing be alled-
vpon ſome certeine day, one of the
iſters at the morning ſermon preſen-
him againe to the Church, framing his
nō, or ſome parte thereof, to the ſetting
rth of his duetie.

hen at after noone, the ſermon ended,
miniſter exhorteth them to the ele-
n, with the 3 inuocation of Gods Na- 3
direcing his prayer, as God ſhal moue *1.Cor.10.g*
heart. In like maner after the election, *Coloſſ.3.c.*
miniſter gineth 4 thankes to God with *Mat.9.d*
neſt of ſuche things, as ſhalbe neceſſarie 4
his office. After that he is appointed Mi- *1.Theſ.5.a*
er, the people ſing a pſalme & departe. *Coloſ.4.a.*
Epheſ.5.d
Philip.1.c

Of the Elders, and as touching their office and election.

1 Nom. 11. c Act 14. d 16. a. 20. d Rom. 12. b Eph. 4. c. 1. Cor. 12. d Iam. 5. c. 1. pet. 5. a

THe 1 Elders muste be men of go life, & godlie conuersation, with blame and all suspicion. careful the flocke, wise and aboue all thi fearing God.

Whose office standeth in gouerni with the rest of the ministers, in consulti admonishing, correcting and ordering things appertening to the state of the Co gregation. And they differ from the mi sters, in that they preache not the wo nor minister the Sacraments. In assembli the people, nether they without the Mi sters, nor the Ministers without them m attempt any thing. And if any of the in nombre want, the Minister by the cons of the rest, warneth the people thereof, finally admonisheth them to obserue same ordre, whiche was vsed in chuf the Ministers, as farre foorthe as their voc tion requireth.

Of the Deacons and their office and election.

2 Act. 6. a. 1. tim. 3. b.

THe 2 Deacons must be men of go estimation and reporte, discrete, good conscience, charitable, wise finally indued with suche vertues S. Paul requireth in them. There office to gather the almes diligently, & faithfu to 3 distribute it, with the cōsent of the ministers, and Elders: also to prouide for sicke and impotent persones, hauing euc diligēt care, that the charitie of godlie be not wasted 4-vpon loiterers & idle va bondes. Their electiō is, as hath bene af rehearsed in the Ministers and Elders.

3 Rom. 12. b

4 2. Thes. 3. a

¶ We

We are not ignorant that the Scriptures
make mention of a fourth kinde of Ministers,
for the Church of Christ, which also are
very profitable, where time and place do per-
mit.

These Ministers are called 4. teachers or do- 4
ctors, whose office is to instruct and teach the Eph. 4. c.
faithful in sounde doctrine, prouiding with 1. Cor. 12. c.
all diligence, that the puritie of the Gospel be
not corrupt either through ignorance, or euil
opinions. Notwithstanding, considering the
present state of things, we comprehend vnder
this title such meanes, as God hath in his
Church, that it should not be left desolate,
and yet his doctrine decay, for defaut of Mi-
nisters thereof.

Therefore to terme it by a word more vsual
in these our dayes, we may call it the order of
Scholes, wherein the highest degre and moste
annexed to the ministerie and gouernement
of the Church, is the expositiō of Gods word,
contained in the olde and newe Testament.
But because men can not so wel profit in
that knowledge, except they be first instru-
cted in the tongues and humaine sciences, (for
now God worketh not communely by mira-
cles) it is necessarie that seede be sowen for
the time to come, to the intēt that the church
be not left barren, and waste to our posteritie,
and that Scholes also be erected, and Colled-
ges maintained with iuste and sufficient sti-
pendes, wherein youth may be trained in the
knowledge and feare of God, that in theyr
age they may proue worthie membres of
our Lord Iesus Christ, whether it be to rule
ciuile policie, or to serue in the spirituall
ministerie, or els to liue in godlie reuerense
and subiection.

The wekelie assemblie of the Ministers, Elders and Deacons.

TO the intent that the ministerie of Gods worde may be had in reuerence, & not brought to cōtēpt through the euil 1 cōuersation of such, as are called thereunto, & also that fautes & vices may not by long suffrāce 2 growe at length to extreme inconueniences: it is ordeined that euery thursday the Ministers & Elders in their assemblie or Consistorie diligently 3 examine all such fautes and suspicions, as may be espied, not onely amongs others but chiefly amongs them selues, lest they seme to be culpable of that which our Sauiour Christ 4 reproued in the Pharisees who coulde espie a mote in another man eye & could not see a beame in their own.

1 Rom 2.d. ezek 36.c. isa. 52.b.
2 2. Tim. 2.c
3 1. Cor. 5 b.
4 Matt. 7.a. luk 6.f. rom. [illegible].c.

And because the 5 eye ought to be more cleare then the rest of the bodie, the Minister may not be spotted with any vice, but to the great sclander of Gods worde, whose message he beareth. Therefore it is to be vnderstand that there be certeine fautes which if they be deprehended in a minister, he ought to be deposed: as heresie, papistrie, schisme, blasphemie, periurie, fornication theft, drunkennes, vsurie, fighting vnlawfull games with suche like.

5 Matt. 6.c. luk. 11.a.

Others are more tolerable, if so be that after brotherlie admonitiō he amende his faut: as strange and vnprofitable facion in preachīg the Scriptures, curiositie in seking vaine questions, negligēce, aswel in his sermons, and in studying the Scriptures, as in all other things cōcerning his vocatiō, scurrilitie,

ilitie, flattering, lying, backbiting, wanton
words, deceit, couetousnes, taunting, disso-
ution in apparrel, gesture and other his
oings, which vices as they be odious in all
nē, so in him that ought to be as an 1 exam
le to others of perfectiō in no wise are to
e suffred: especially, if so be that according
o Gods 2 rule, being brotherly aduertised,
e acknowledge not his faut and amend.

1 *Matt. 5.b. mark 9.g.*

2 *Mat. 18.b luk. 17.a. iam. 5.a.*

Interpretation of the Scriptures.

EVerie weeke once the Congregation assemble to heare some place of the Scriptures orderly 3 expounded. At which time it is lawful for euerie mā to speake or inquire as God shal moue his heart, and the text minister occasion, so it be without pertinacitie or disdaine, as one that rather seketh to profite then to contend. And if so be any contention rise, then such as are appointed Moderators, either pacifie the partie, or els if he seme to cauil, exhorte him to kepe silence, referring the iudgement thereof to the Ministers, and Elders, to be determined in their assemblie before mencioned.

3 *1. Cor. 14.a 1. thes. 5.d ephe. 4.b. 1. cor. 12.d.*

When the Congregation is assembled at the time appointed, the Minister vseth this confession, or like in effect, exhorting the people diligently to examine themselues, following in their hearts the tenor of his wordes.

THE CONFESSION of our sinnes.

O Eternal God & most merciful Father, we confesse, & acknowledge her before

thy diuine maieſtie, that we are miſerable
Rom. 3.a. 1 ſinners, conceiued and borne in ſinne
Pſal. 14 b. & iniquitie, ſo that in vs there is no 3 good
2 nes. For the 4 fleſh euermore rebelleth a-
Pſal. 15.a. gainſt the ſpirit, whereby we continually
3 4 tranſgreſſe thine holie precepts, and com-
Gal. 5.c. mandemẽts, and ſo purchaſſe to our ſelues
5 through thy iuſte iudgement 5 death and
Rom. 2.a. damnation. Notwithſtanding, ô heauenlie
Ezec. 3.g. Father, foraſmuche as we are diſpleaſed
Eſa. 10.b. with our ſelues for the ſinnes that we haue committed againſt thee, and do vnfainedly repent vs of the ſame, we moſte humbly beſeech thee for Ieſus Chriſts ſake, to ſhew thy mercie vpon vs, to forgiue vs all our ſinnes, and to increaſe thine holie Spirit in
6 vs, that we 6 acknowledging from the bo-
Colo. 3.a. tom of our hearts our owne vnrighteouſ-
Rom. 6.a. nes, may from henſforthe not onely mor-
Eph. 4 c 5. tifie our ſinful luſtes and affections, but alſo
1. Pet. 2.a. bring foorthe ſuch fruites, as may be agree-
ble to thy moſte bleſſed will: not for the
7 worthines thereof, but for the 7 merites of
Rom. 5.a. thy dearly beloued ſonne Ieſus Chriſt our
Hebr. 9.d. onely Sauiour, whome thou haſt already
Eph. 2.d. giuen an oblation and offering for our ſin-
8 nes, and for whoſe 8 ſake we are certeinly
Ioh. 14.b. perſuaded, that thou wilt denie vs nothing
16. that we ſhal aſke in his name, according to
Mat. 7.b. thy wil. For thy 9 Spirit doeth aſſure our
Iam. 1.a. conſciences, that thou art our merciful Fa-
9 ther, and ſo loueſt vs thy children through
Ioh. 3.d. him, that 10 nothing is able to remoue
Rom. 8.b.e.g. thine heauenlie grace and fauour from vs.
10 To thee therefore, ô Father, with the Son-
Rom. 8.g. ne and the holie Ghoſt be all honor and glorie, worlde without end. So be it.

ANOTHER CONFESSION AND Prayer commonlye vſed in the Church of Edinburgh, on the day of conimune prayers.

O Dreadful and moſt mightie God, thou that from the beginning haſt declared thy ſelf a conſuming fyre, againſt the contemners of thy moſt holy precepts: & yet to the penitēt ſinners, haſt alwayes ſhewed thy ſelf, a fauorable father, & a God ful of mercie: we thy creatures, and workmanſhip of thine owne hāndes, confeſſe our ſelues moſte vnworthy to open our eyes vnto the heauens, but farre leſſe to appeare in thy preſence. For our cōſciences accuſe vs, and our manifeſt iniquities haue borne witnes againſt vs, that we haue declined frō thee. We haue bene polluted with Idolatrie: we haue giuēn thy glorie to creatures: we haue ſought ſupport where it was not to be founde, & haue lyghtlyed thy moſt holeſome admonitions. The manifeſt corruption of our liues in all eſtates, euidētly proueth, that we haue not rightly regarded thy ſtatutes, lawes, and holy ordināces. And this was not onely done, ô Lorde, in the time of our blindneſs: but euēn now, whē of thy mercie thou haſt opened vnto vs an entrance to thine heauenly kingdome, by the preaching of thine holy Euāgel, the whole body of this miſerable Realme ſtil continueth in their former impietie. For the moſte parte, alas,

following the footesteps of the blynde and obstinate Princesse, vtterly despise the light of thyne Euangell, and delyte in ignorace and idolatrie: others lyue as a people without God, and without all feare of thy terrible iudgementes. And some, O Lord, that in mouth professe thy blessed Euangel, by their sclāderous lyfe blaspheme the same. We are not ignorant, O Lord, that thou art a righteous iudge, that cā not suffer iniquitie long to be vnpunished vpon the obstinate transgressors: especially, O Lord, when that after so lōg blindnes and horrible defection from thee, so louingly, thou calleste vs agayne to thy fauour and fellowship, and that yet we do obstinatlie rebel, we haue, O Lord, in our extreme miserie called vnto thee. Yea euen when we appeared vtterly to haue bene consumed in the furye of our enemies, and then dideste thou mercifully incline thyne eares vnto vs. Thou foughteste for vs euen by thine owne power, when in vs there was nether wisdome nor force. Thou alone brakeste the yoake from our neckes, and set vs at libertie, when we by our foolishnes had made our selues sclaues vnto strangiers, and mercifully vnto this day haste thou continued with vs the light of thine Euangel, and so ceaseste not to heape vpō vs benefites, both spiritual and tēporal. But yet alas, O Lord, we clearly see, that our great ingratitude craueth farther punishment at thy handes, the signes whereof are euident before our eyes. (For the whispering of sedition: the contempt of thy graces offered: and the maintenance of Idolatrie, are assured signes of thy farther plagues to fall vpon vs In particular for our greuous offences. And

This clause included within this () may

this

his vnmeasurable vntemperatnes of the yre, doeth also threaten thyne accusto ned plague of famine which commonly olloweth ryotous excesse and contempt of he pore, wherewith alas, the whole earth s replenished.)

be vsed, or any one of them as occasion serueth.

We haue nothing, O Lord, that we may aye betwixt vs and thy iudgement, but thyne onely mercie, freely offred vnto vs in thy deare Sonne our Lord Iesus Christ, urchased to vs by his death and passion. For if thou wilt enter in iudgement with vs thy creatures, and kepe in minde our greuous sinnes and offences, then cā there no flesh escape condemnation. And therefore, we most humbly beseche thee, O Father of mercies, for Christ Iesus thy sonnes sake, to take from vs, these stony hearts, who so long haue heard, aswel thy mercies as seuere iudgemēts, and yet haue not bene effectually moued with the same: & giue vnto vs hearts mollified by thy spirit, that may both cōceiue and kepe in mynde the reuerence that is due vnto thy Maiestie. Loke, O Lord, vnto thy chosen children laboring vnder the imperfections of the flesh e, and graunt vnto vs that victorie that thou hast promised vnto vs by Iesus Christ thy sonne our onely Sauiour, mediator and lawgiuer. To whome with thee and the holy Ghost be all honor & praise now and euer.

A CONFESSION

of ſinnes, and petitions made vnto God in the tyme of our extreame troubles, & yet commonly vſed in the Churches of Scotland, before the ſermon.

ETernal and euerlaſting God, father of our Lord Ieſus Chriſt thou that ſhewest mercy & kepeſt conuenant with them that loue, and in reuerence kepe thy commandements, euen when thou powreſtfoorth thy hote diſpleaſure and iuſte iudgements, vpon the obſtinat inobediant. We here, proſtrat our ſelues before the throne of thy maieſtie, from our hearts confeſſing, that iuſtely thou haſt puniſhed vs by the tyrannie of ſtrangers, & that more iuſtelie thou mayeſt bring vpon vs againe the bondage and yoak whiche of thy mercy for a ceaſon thou haſt remoued. Our Kings, Princes, and people in blindnes haue refuſed the word of thyne eternal veritie, & in ſo doing, we haue refuſed the league of thy mercy offered to vs, in Ieſus Chriſt thy ſonne, whiche albeit thou now of thy meere mercy haſt offered to vs againe in ſuch aboundance, that none can be excuſed by reaſon of ignorance, yet not the leſſe to the iudgement of men, impietie ouerfloweth the whole face of this realme. For the great multitude delite them ſelues in ignorance and Idolatrie: and ſuch alas as appeare to reuerence and imbrace thy word, do not expreſſe the fruites of repentance, as it becometh the people, to whome thou haſt

ged thy ſelf, ſo merciful, and fauorable
ſe are thy iuſte iudgements, ô Lorde,
e by thou puniſheſt ſinne by ſinne, &
by his owne iniquitie, ſo that there
e no end of ſinne, except thou preuẽ
th thy vndeſerued grace. Conuert vs
fore, ô Lord, and we ſhalbe conuerted
not our vnthankfulnes to procure of
noſt iuſte iudgements, that ſtrangers
e impire aboue vs, nether yet that the
of thy Euangel be taken from vs, But
ſoeuer it be, that the great multitude
toge:her rebellious, and alſo that in vs
remaineth perpetual imperfections,
rthe glo y of thy owne Name, & for
lory of thy oneli beloued Sonne Ieſus
t, whoſe veritie and Euangel thou of
eere mercy haſt manifeſted amongſt
vil pleaſe thee to take vs in to thy
ction, and in thy defence that all the
e may knowe, that as of thy mee-
rcy, thou haſt begone this worke of
luation amongſt vs, ſo of this ſame
thou wilt continue it. Graunt vs this
yful Father for Chriſt Ieſus thy Son-
ake. So be it.

*done, the people ſing a Pſalme all to-
in a plaine tune: which ended, the mi-
grayeth for the aſſiſtance of Gods holy
, as the ſame ſhal moue his heart & ſo
deth to the ſermon, vſing after the ſer-
his prayer following, or ſuch like.*

PRAYER FOR THE WHOLE ſtate of Chriſts Church.

Almightie God, and moſte merciful Fa- 1
ther, we humbly ſubmit our ſelues 1. Pet. 5. b.

1 and I fall downe before thy maieſtie, be-
Nom 16.a ching thee from the botom of our hear-
deut. 9.c. that this 2 ſeede of thy worde, now ſow-
ioſ 7.b. among vs, may take ſuche depe roote, a-
1 nether the burning heate of perſecu-
Mat. 13.a. cauſe it to wither, nether the thornie c-
of this life do choke it, but that as ſe-
ſowē in good grounde, it may bring fo-
thirtie, ſixtie & an hundreth folde as th-
heauenlie wiſdome hathe appointed. A-
becauſe we haue nede cōtinually to c-
3 many things at thine hands, we hūbly
Iuk. 11 b. ſech thee, O heauēly Father, to graūt vs
rom. 8. c. ne holie 3 Spirit, to direct our petitiō,
iam 5 d. they may procede frō ſuch a feruēt m-
1 ioh 5. e. as may be agreable ro thy moſt bleſſed
r m 12. d. And ſeing that our infirmitie is able
wiſd. 9. c. do nothing without thine helpe, and
4 thou art not ignorant with how m-
2. Cor 3. a. and great 5 tentations we poore wret-
ioh 19. a. are on euery ſide incloſed and compa-
phili. 2. b. let thy ſtrength, O Lord, ſuſteine our w-
5 nes, that we being defended with the-
Pſal 40. c of thy grace, may be ſafely preſerue-
1 pet. 1. a gainſt all aſſautes of Satā, who goeth a-
6 continually like a 6 roaring lion ſeki-
1. Pet. 5. b. deuoure vs. 7 Increaſe our faith, O m-
7 full Father, that we do not ſwarue at
Iuk. 17. a. time from thine heauenlie worde, but
8 ment in vs hope and loue, with a care
Pſa. 95. b. keping of all thy commandements,
heb. 3 4. c. no 8 hardnes of heart, no hypocriſie,
9 concupiſcence of the eyes, nor intiſem-
1. Ioh. 2. e. of the worlde, do drawe vs away frō th-
10 obedience. And ſeing we liue now in t-
1. Tim. 4. a moſte 10 perillous times, let thy fathe-
2. pet. 3. a. prouidence defend vs againſt the viole-
2. tim. 3. a. of all our enemies, which do euery w-
iud. a. b. c. purſue vs, but chiefly againſt the wic-

nfurious vproares of that Romish
enemie 1 to thy Christ. 1
thermore, for asmuche as by thine 2. *thes.* 2. *a*
Apostle ye be taught to make our 1. *ioh.* 2. *c.*
ers and supplications for all men, we *reue.* 12. *d.*
ot onely for our selues here present, 17. *c.*
eseche thee also, to reduce all such as 2
ignorant, from the miserable capti- 2. *Tim.* 2. *a*
of blindnes and error, to the pure vn-
ndrig of thine heauenlie trueth, that
with one 3 consent & vnitie of min- 3
ay worship thee our onelie God and *Rom.* 15. *b*
ur and that all Pastors, shepherds, and 1. *cor.* 1. *b.*
ters, to whome thou hast committed *ephe.* 4. *a.*
dispensation of thine holie worde, 4
arge of thy chosen people, may both *Ioh.* 21. *d.*
ir life and doctrine, be founde faith- *mat.* 28. *d.*
setting onely before theyr eyes thy 1. *cor.* 9. *c.*
, and that by them all poore shepe *mark.* 16. *d*
wander & go astray may be gathe-
d brought home to thy folde.
reouer, because the 5 hearts of rulers 5
thine hands, we beseche thee to di- *Prou.* 21. *a*
nd gouerne the hearts of all Kings,
s, and Magistrates, to whome thou 6
committed the 6 sworde: especially, O *Rom.* 13. *b*
according to our bounden duetie, we *ioh.* 19. *b.*
he thee to mainteine and increase the
estate of the Quenes maiestie, and
norable counsel with all the estate
hole bodie of the commune wealth.
hy fatherlie fauour so preserue her,
ne holie Spirit so gouerne her heart,
he may in suche sorte execute her 7
, that thy religion may be purelye 1. *Tim.* 2. *a*
eined, 7 maners reformed, & sinne *iam* 1. *d.*
ed according to the precise rule of 8
holie worde. 2. *Cor.* 12. *d*
d for that ye be all 8 membres of the *rom.* 12. *c.*

myſticall bodie of Chriſt Ieſus, we
our requeſtes vnto thee, ô heauelie F
1 for al ſuch as are 1 afflicted with any k
Lam. 5. c. of croſſe or tribulation, as warre, plag
mine, ſicknes, pouertie, impriſonment
ſecution, baniſhment, or any other k
of thy roddes: whether it be 2 grief o
2 dy, or vnquietnes of minde, that it w
2. Cor. 1. d. pleaſe thee to giue them pacience an
Heb. 13. a. ſtancie, til thou ſend them ful delive
of all their troubles. And finally, ô
God, moſte mercifull Father, we moſt
bly beſeche thee, to ſhewe thy great
cies vpon our brethren, which are per
3 ted, caſt in 3 priſon, & daily condemne
Heb. 13. g. death for the teſtimonie of thy trueth
rom. 8. g. though they be vtterly deſtitute of
Pſal. 43. d. mans aide, yet let thy ſwete comfo
4 uer departe frō them, but ſo inflame
Ioh. 10. f. hearts with thine holie Spirit, that
may boldely, and chearfully abide
5 tryal, as thy 6 godlie wiſedome ſha
1. Pet. 1. b. point, ſo that at lēgth aſwel by their
6 as by their 7 life, the kingdome o
Act. 2. d. Sonne Ieſus Chriſt may increaſe and
mat. 10. d. through all the worlde. In whoſe
luk. 21. d. we make our humble peticions vnto
as he hath taught vs.
7 Our father which art in heauen, &c.
Rom. 14. b

ALmightie & euerliuing God, w
ſaue, we beſeche thee, to grau
8 perfite continuance in thy l
Luk. 17. b. faith, 8 augmenting the ſame
daily, til we growe to the full meaſu
9 our 9 perfectiō in Chriſt, whereof we
Eph. 4. c. our confeſsion, ſaying.

I bel

I beleue in God, &c.

the people sing a Psalme, which ea-
e Minister pronoũceth one of these bles
nd so the Congregation departeth.

e Lord blesse vs & saue vs: the Lord
ake his face shine vpon vs, and be
ful vnto vs: the Lord turne his coun- *Nom. 6. d.*
towarde vs, & graunte vs his peace.
e grace of our Lord Iesus Christ, the
ue of God and communion of the
Ghost be with vs all, So be it. *2. Cor. 13 d*

hal not be necessarie for the Minister
o repeate all these things before men-
but beginning with some maner of cõ-
, to procede to the sermon, which en-
either vseth the prayer for all estates
mencioned, or els prayeth, as the Spirit
shall moue his heart, framing the sa-
rding to the time and matter which
h intreated of And if there shal be at *Leui. 26. d*
e any present plague, famine, pestilen- *deu. 28. d.*
re, or suche like, which be euidẽt tokẽs *1. kin. 8. d.*
s wrath: as it is our parte, to acknow- *2. sap. 24. c*
r sinnes to be the occasion thereof, so
e appointed by the Scriptures to gine
uest to mourning, fasting, & prayer, as
anes to turne away Gods heauie dis-
e Therefore it shal be cõuenient, that
nister at suche time, do not onely ad-
h the people thereof, but also vse some
f prayer, according as the present ne-
requireth, to the which he may ap-
y a commune consent, some seueral day
he sermon, weekely to be obserued.

e prayers that followe, are vsed in the
Church of Geneua: the first serueth

for Sonday after the ſermon and the
that followeth, is ſaid vpon wed
which is the day of commune prayer.

Another maner of prayer ter the ſermon.

ALmightie God and heauenl
ther, ſince thou haſte prom
graunte our requeſts whic
ſhal make vnto thee in the
of our Lord Ieſus Chriſt thy welbe
Sonne: and we are alſo taught by h
his Apoſtles to aſſemble our ſelues
name, promiſing that he wil be am
and make interceſsion for vs vnto t
the obteining of all ſuche things,
ſhal agre vpon here in earth: we th
(hauing firſt thy commandement to
for ſuche as thou haſt appointed rul
gouernours ouer vs, and alſo for all
nedeful bothe for thy people, and
ſortes of men, foraſmuche as our
grounded on thine holie worde a
miſes, and that we are here gathered
ther before thy face and in the N
thy Sonne our Lord Ieſus) we, I ſay,
our earneſt ſupplicatiō vnto thee, o
merciful God and bountiful Father
for Ieſus Chriſts ſake our onelie S
and Mediator, it wolde pleaſe the o
infinite mercie freely to pardon our
ces, and in ſuche ſorte to drawe and
our hearts and affections towardes
that our requeſtes may bothe proce
ferraent minde, and alſo be agreable
thy moſt bleſſed wil and pleaſure, w
is onely to be accepted.

e beſeche thee therefore, O heauen-
ther, as touching all princes and ru-
nto whome thou haſt committed the
niſtration of thy iuſtice, and namely,
uching the excellent eſtate of the
es maieſtie and all her honorable
ſel with the reſt of the Magiſtrates and
nons of the realme, that it wolde
thee to graunte her thine holie Spi-
d increſe the ſame, from time to time
, the ſhe may with a pure faith ac-
ledge Ieſus Chriſt thine onelie Son-
r Lorde, to be King of all Kings, and
rnour of all Gouernours, euen as
haſt giuen all power vnto him both
uen and in earth: and ſo giue her ſelf
y to ſerue him, and to aduance his
lome in her dominions, (ruling by
worde her ſubiectes, whiche be thy
ures, and the ſhepe of thy paſture)
we being maintained in peace and
uillitie, bothe here and euerie where,
ſerue thee in all holines and vertue:
nally being deliuered from all feare
emies, may render thankes vnto thee
e dayes of our life.

beſeche thee alſo, moſt deare Father
auiour, for all ſuche as thou haſt ap-
ed Miniſters vnto thy faithful people,
nto whome thou haſt committed the
e of ſoules, and the miniſterie of
holie Goſpel, that it wolde pleaſe
ſo to guide them with thine holie Spi-
at they may be found faithful & zea-
f thy glorie, directing alwaye their
e ſtudies vnto this end, that the poore
which be gone aſtray out of the flock
be ſought out and broght againe vnto
ord Ieſus, who is the chief ſhepherd &

head of all bishops, to the intent they
from day to day grow and increase
vnto all righteousnes and holines: a
the other parte, that it wolde pleas
to deliuer all thy Churches from the
ger of rauening wolues, & from hyp
who seke there owne ambicion and
and not the setting foorthe of thy
onely, and the safegarde of thy flocke

Moreouer, we make our prayer
thee, O Lord God, moste mercifull F
for all men in general, that as thou
knowen to be the Sauiour of all the
by the redēpcion purchased by thine
ly Sonne Iesus Christ: euen so that
as haue bene hitherto holden capt
darkenes and ignorance for lacke
knowledge of thy Gospell, may th
the preaching thereof, and the clear
of thine holie Spirit, be brought in
right way of saluation, which is to
that thou art onely very God, and th
whome thou hast sent, is Iesus Chri
kewise that they whome thou hast al
endued with thy grace, and illumi
their hearts with the knowledge
worde, may continually increase in
nes, and be plenteously enriched wi
ritual benefites: so that we may altog
worship thee, both with heart & mo
and render due honor and seruice
Christ our master, King and Lawmak

In like maner, O Lord of all true c
we cōmēd vnto thee in our prayers al
persones, as thou hast visited and ch
by thy crosse and tribulation, all such
ple as thou hast punished with pestile
warre, or famine, and all other perso
flicted with powertie, imprisonmēt, sic
ba

iſhment, or any like bodilie aduerſitie, aſt otherwiſe troubled and afflicted in it, that it wolde Pleaſe thee to make m perceiue thy fatherlie affectiō toward n, that is, that theſe croſſes be chaſti- s for their amendment, to the intent they ſhulde vnfainedly turne vnto e, and ſo by cleauing vnto thee, might iue ful comfort and be deliuered from maner of euil. But eſpecially we com- nd vnto thy diuine protection all ſuche iche are vnder the tyrannie of Ante- iſt, and bothe lacke this foode of life, aue nor libertie to cal vpon thy Name pen aſſemblie: chiefly, our poore bre- n which are impriſoned and perſecu- by the enemies of thy Goſpel, that it lde pleaſe thee, ô Father of conſolatiōs, ſtrengthen them by the power of thine ie Spirit, in ſuche ſorte as they neuer inke backe, but that they may conſtan- perſeuere in thine holie vocation, and o ſuccour and aſsiſt them as thou weſt to be moſte expedient, comfor- them in their afflictions, mainteining m in thy ſafegarde againſt the rage of lues, and increaſing in them the gifts of Spirit, that they may glorifie thee their d God, both in their life and in their th.

Finally ô Lord God moſte deare Father beſeche thee to graunte vnto vs alſo, ich are here gathered together in the me of thy Sōne Ieſus, to heare his worde ached, * that we may acknowledge ely and without hypocriſie, in how mi- able a ſtate of perdicion we are in by ture, and how worthely we procure vn- our ſelues euerlaſting damnacion, hea-

If the Lordes Supper be miniſtred then is here added this clauſe.

* *And to celebrate his holie Supper.*

ping vp from time to time thy grieuo
puniſhments towarde vs, through our w
ked and ſinful life, to the end that (ſe
there remaineth no ſparke of goodnes
our nature, and that there is nothing in
as touching our firſt creation, & that wh
we receiue of our parents, mete to enio
the heritage of Gods kingdome) we m
wholy render vp our ſelues with all
hearts and with an aſſured confidence v
thy derely beloued Sonne Ieſus our Lo
our onely Sauiour and redemer, to the
tent that he dwelling in vs, may mort
our olde man, that is to ſay, our ſinful a
ctions, and that we may be renewed int
more godlie life whereby thine holy Na
(as it is worthie of all honor) may be
uanced and magnified throughout
world, and in all places: likewiſe that th
maiſt haue the tuicion and gouern
Halowed be thy Name. ouer vs, and that we may learne da
more and more to humble and ſubmit
ſelues vnto thy maieſtie in ſuch ſorte t
thou maiſt be counted King and gou
Thy kingdome come. nour ouer all, guyding thy people w
the ſceptre of thy worde, and by the
tue of thine holie Spirite, to the confuſ
of thine enemies, through the might
thy trueth and righteouſnes, ſo that
this meanes all power and height wh
withſtandeth thy glorie, may be contin
ly throwen dovne, and aboliſhed, v
ſuche time, as the ful and perfect ſtat
thy kingdome ſhal appeare, when th
ſhalt ſhewe thy ſelfe in iudgement in
perſone of thy Sonne: whereby alſo
Thy wil be done. with the reſt of thy creatures, may ren
vnto thee perfect and true obedience e
as thine heauenlie Angels do apply th
ſtil

ues onely to the performing of thy cō-
ndements: ſo that thine onelie wil may
fulfilled without any contradiction,
d that euery man may bend him ſelf to
ue and pleaſe thee, renouncing their
ne willes, with all the affections and
ires of the fleſh. Graunte vs alſo, good
rd, that we thus walking in the loue
d dread of thine holie Name, may be
uriſhed through thy goodnes, and that
may receiue at thine hands all things
edient and neceſſarie for vs, and ſo vſe
gifts peaceably and quietly, to this
d, that when we ſe that thou haſt care
vs, we may the more affectuouſly ac-
owledge thee to be our Father, loking
all good gifts at thine hand, and by
thdrawing & pulling backe all our vai-
conder ce from creatures, may ſet it
oly vpon thee, and ſo reſt onely in thy
ſte bountiful mercie. And for ſomuche
hiles we continue here in this tran-
rie life, we are ſo miſerable, ſo fraile,
ſo muche enclined vnto ſinne, that we
continually and ſwarue frome the
t way of thy commandements, we be-
he thee pardon vs our innumerable of-
ces, whereby we are in daunger of thy
gement and condemnation, and for-
e vs ſo freely, that death and ſinne may
eafter haue no title againſt vs, nether
vnto our charge the wicked roote of
e, whiche doeth euermore remaine in
but graunt that by thy commande-
nt we may forget the wrongs whiche
er do vnto vs, and in ſteade of ſeking
geance may procure the wealth of our
mies. And for aſmuche as of our ſelues
are ſo weake, that we are not able

Giue vs this day our dailie bread.

And forgiue vs our treſpaces.

And lead vs not into temtation.

to ſtand vpright one minute of an hou
and alſo that we are ſo belaide, and a
ted euermore with ſuche a multitude o
dangerous enemies, that the deuil, t
worlde, ſinne, and our owne concupiſc
ces do neuer leaue of to fight againſt vs:
it be thy good pleaſure to ſtrengthen
with thy holie Spirit, and to arme vs w
thy grace, that thereby we may be a
conſtantly to withſtand all tentations,
to perſeuere in this ſpiritual battel aga
ſinne, vntil ſuche time as we ſhal obte
the ful victorie, and ſo at length m
triumphantly reioyce in thy kingdo
with our captaine and gouernour Ie
Chriſt our Lord.

¶ *This prayer following is vſed to be*
after the ſermon on the day which
pointed for commune prayer: and it is
propre for our ſtate and time, to mo
to true repentance, and to turne
Gods ſharpe roddes which yet threat

Another prayer.

GOd almightie and heauenlie
ther, we acknowledge in our
ſciences and confeſſe, as the tr
is, that we are not worthie to
vp our eyes vnto heauen, muche leſſe
to come into thy preſence, and to be
to thinke that thou wilt heare our pra
if thou haue reſpect to that which is
for our cõſciences accuſe vs, and our
ſinnes do beare witnes againſt vs: yea
we knowe that thou art a righteous
ge, whiche doeſt not counte ſinnes

ns, but punisheſt the fautes of ſuche as
ſgreſſe thy cõmandements. Therefore,
ord, when we conſider our whole life,
are cõfounded in our owne hearts, and
not chuſe but be beaten downe, and as
ere diſpaire, euen as though we were
adie ſwalowed vp in the depe goulfe
eath. Notwithſtanding, moſte merciful
d, ſince it hathe pleaſed thee of thine
nite mercie, to commande vs to call
n thee for helpe, euen from the depe
ome of hel: and that the more lacke
defaute we fele in our ſelues, ſo muche
rather we ſhulde haue recourſe vnto
ſoueraigne bountie: ſince alſo thou
promiſed to heare and accept our re-
ſtes and ſupplications without hauing
reſpect to our worthines, but onely in
Name, and for the merites of our Lord
s Chriſt, whome alone thou haſte ap-
ted to be our interceſſor and aduoca-
ve humble our ſelues before thee, re-
ncing all vaine confidence in mans
pe, and cleaue onely to thy mercie, and
ful confidence call vpon thine holie
ne to obteine pardon for our ſinnes.

Firſt, ô Lord, beſides the innumerable
efites which thou doeſt vniuerſally be-
ve vpon all men in earth, thou haſt gi-
vs ſuche ſpecial graces, that it is not
ible for vs to rehearſe them, no nor
iciently to conceiue them in our min-
As namely, it hathe pleaſed thee to cal
o the knowledge of thine holie Goſpel
wing vs out of the miſerable bondage
he Deuil whoſe ſclaues we were, and
uering vs from moſte curſed idolatrie
wicked ſuperſtition, wherein we were
ged, to bring vs into the light of thy

trueth. Notwithſtanding ſuche is our ob
nacie and vnkindenes, that not onely
forget thoſe thy benefites, whiche we h
receiued at thy bountiful hande: but h
gone aſtray from thee, and haue turned
ſelues from thy Law, to go after our o
concupiſcence and luſtes, and nether h
giuen worthie honor and due obedie
to thine holie worde, nether haue adm
ced thy glorie, as our duetie required. A
although thou haſt not ceaſed continua
to admoniſhe vs moſte faithfully by t
worde, yet we haue not giuen eare to
fatherlie admonition.

Wherefore, O Lorde, we haue ſin
and haue grieuouſly offended againſt t
ſo that ſhame and confuſion apperte
vnto vs: and we acknowledge that we
altogether giltie before thy iudgement
that if thou woldeſt intreat vs accord
to our demerites, we couide loke for n
other then death and euerlaſting dam
tion For although we wolde go about
cleare and excuſe our ſelues, yet our o
conſcience wolde accuſe vs, & our wick
nes wolde appeare before thee to condem
ne vs. And in very dede, O Lord we feel
the corrections whiche thou haſte alr
dye vſed towardes vs, that we haue gi
thee great occaſion to be diſpleaſed w
vs: for ſeing that thou art a iuſt: and
vpright iudge, it can not be without c
ſe, that thou puniſheſt thy people. Whe
fore, for aſmuche as we haue felt thy
pes, we acknowledge that we haue iuſt
ſtirred vp thy diſpleaſure againſt vs, w
and yet we ſe thine hand lifted vp to b
te vs a freſhe: for the roddes and weap
wherewith thou art accuſtomed to exec

vengeance, are alreadie in thine hand
the threatnings of thy wrath, whiche
u vſeſt againſt the wicked ſinners, be in
readines.

Now though thou ſhuldeſt puniſh vs,
che more grieuouſlye, then thou haſte
herto done, and that, where as we haue
eiued one ſtripe, thou woldeſt giue vs
hundreth: yea, if thou woldeſt make the
ſes of thine oulde teſtament, whiche
e then vpon thy people Iſrael, to fall
n vs, we confeſſe that thou ſhuldeſt do
rein very righteouſly, & we can not de-
, but we haue fully deſerued the ſame.

Yet Lord, for ſomuche as thou art our
her, and we be but earth and ſlyme: ſe-
thou art our maker, and we the worke-
ſhip of thine hands: ſince thou art our
or, and we thy flocke: ſeing alſo that
u art our redemer, and we are the peo-
whome thou haſt bought: finally, be-
ſe thou art our God, and we thy choſen
rage, ſuffer not thine angre ſo tho kin-
againſt vs, that thou ſhuldeſt puniſh vs
hy wrath, nether remẽbre our wicked-
, to the end to take vengeance thereof,
rather chaſtiſe vs gently according to
y mercie.

Trueth it is, O Lorde, that our miſde-
haue enflamed thy wrath againſt vs, yet
ſidering that we call vpon thy Name,
beare thy marke & badge, mainteine,
her the worke that thou haſte begonne
vs by thy free grace, to the end that all
worlde may knowe that thou art our
d and Sauiour. Thou knowſt that ſuche
be dead in graue, and whome thou haſt
ſtroyed & brought to confuſion, wil not
forthe thy prayſes, but the heaute ſou-

les, and comfortles, the humble hearts, the consciences oppressed and loden with the grieuous burthen of their sinnes, and therefore thyrst after thy grace, they shal so foorthe thy glorie and praise.

Thy people of Israel oftentymes pro[illegible]ked thee to angre through their wicke[illegible]nes, whereupon thou didest as right required, punish them: but so sone as they [illegible] knowledged their offences, & returned [illegible] thee, thou didest receiue them alwayes [illegible] mercie: and were their enormities & [illegible]nes neuer so grieuous, yet for thy coue[illegible] sake, whiche thou hadest made with [illegible] seruants Abraham, Isaak, and Iacob, th[illegible] hast alwayes withdrawne from them [illegible] roddes, and curses which were prepared [illegible] them, in suche sorte that thou didest ne[illegible] refuse to heare their prayers.

We haue obteined by thy goodnes a[illegible]re more excellēt couenant which we [illegible] alledge, that is the couenant whiche th[illegible] first madest and stablishedst by the hand [illegible] Iesus Christ our Sauiour, and was also [illegible] thy diuine prouidence written with [illegible] blood and sealed with his death & pass[illegible]

Therefore, ô Lord, we renouncing [illegible]selues, and all vaine confidence in [illegible] helpe, haue our onelie refuge to this [illegible] most blessed couenant, whereby our L[illegible] Iesus, through the offering vp of his [illegible] die in sacrifice hathe reconciled vs [illegible] thee. Beholde therefore, ô Lord, in the [illegible] of thy Christ, and not in vs, that by his [illegible]tercession thy wrath may be appea[illegible] and that the bright beames of thy cou[illegible]nance may shine vpon vs to our great [illegible]fort and assured saluation: and from th[illegible] time forwarde vouchsafe to receiue vs [illegible]

hine holie tuicio, and gouerne vs with
holie Spirit, whereby we may be re-
ra: anew vnto a farre better life, ſo
thy Name may be ſanctified: Thy
ngdome come: Thy wil be done euen
earth as it is in heauen: Giue vs this
y our daily bread: And forgiue vs our
ttes, euen as we forgiue our detters:
nd lead vs not into tentation but deli-
r vs from euil: For thine is the king-
me and the power and the glorie, for
er and euer. Amen.

albeit we are moſte vnworthie in our
ſelues, to open our mouthes, and to
ate thee in our neceſsities, yet for ſo-
he as it hathe pleaſed thee to com-
de vs to praye one for another, we
e our humble prayers vnto thee for
poore brethren, and membres, whome
doeſt viſite and chaſtice with thy rod-
nd corrections, moſte inſtantly deſi-
thee, to turne away thine angre from
n. Remembre, ô Lord, we beſeche thee,
they are thy children, as we are: and
gh they haue offended thy maieſtie,
hat it wolde pleaſe thee not to ceaſe
rocede in thine accuſtomed bountie
mercie, whiche thou haſt promiſed
de euermore continue towardes thine
. Vouchſafe therefore, good Lord, to
nde thy pitie vpon all thy Churches,
towardes all thy people, whome thou
now chaſtiſe ether with peſtilence, or
re, or ſucue like thine accuſtomed rod-
whether it be by ſicknes, priſon or po-
ue, or any other affliction of conſcience
minde: that it wolde pleaſe thee to
fort thē as thou knoweſt to be moſte
edient for them, ſo that thy roddes may

be inſtructiõs for them to aſſure thé
fauour, and for their amendement,
thou ſhalt giue them conſtancie a
tience, and alſo aſwage and ſtay thy
ctions: and ſo at length by deliuering
from all their troubles, giue them
ample occaſion to reioyce in thy
and to praiſe thyne holie Name: c
that thou woldeſt, O Lord, haue com
aſwel on all, as on euerie one of the
employ them ſelues for the maintc
of thy trueth: ſtengthen them ô L
with an inuincible conſtancie, defend
and aſſiſte them in all things and
where: ouerthrowe the crafty practiſ
conſpiracies of their enemies and t
bridle their rage, and let their boldc
priſes whiche they vndertake againſt
and the membres of thy Sonne, t
their owne confuſion: and ſuffer n
kingdome of Chriſtians to be vtterl
ſolate, nether permit that the remem
ce of thine holie Name be cleane
ſhed in earth, nor that they, among
it hath pleaſed thee to haue thy praiſ
lebrated, be deſtroyed, and brough
naught, and that the Turkes, Paga
piſtes, and other infideles might boaſt
ſelues thereby & blaſpheme thy Name

(-) *To this the minister addeth that parte whiche is in the former prayer marked thus* (-) *leafe* 37.

PRAYERS VSE

in the Churches of Scotland
the time of their perſecutio
by the Frenchmen: but prin
cipalli vhen the Lordes ta
ble was to be miniſtred.

Item

Ternal and euerlyuing God, father
of our Lord Ieſus Chriſt, we thy crea-
turs and the workmanſhip of thyne
owne hands, ſometymes dead by ſin-
d thral to Satan by meanes of the
, but nowe of thy meere mercy called
ertie & life, by the preaching of thine
gel, do take vpon vs this boldnes, (not
r ſelues, but of the commandement
y deare Sonne our Lord Ieſus Chriſt)
wre forth before thee the peticions
omplaints of our trobled hearts, op-
d with feare and wounded with ſor-
. Trewe it is, ô Lorde, that we are not
lie to appeare in thy preſence, by the
n of our manifold offences, nether yet
e worthie to obteine any comfort of
ands, for any righteouſnes that is in
t ſelf. ô Lorde, that to turne backe
thee, and not to call for thy ſupport
e time of our troble, it is the entrance
th, and the playne way to deſpera-
we therefore confounded in our ſel-
s the people that on all ſydes is aſſal-
ith ſorrowes) do preſent our ſelues
e thy Maieſt e, as our ſoueraigne ca.
e & onely redemer Ieſus Chriſt hathe
anded vs, in whoſe na ne, and for
e obedience, we humblye craue of
remiſſion of our former iniquities,
committed in matters of religion, as
r liues and conuerſition. The exem-
of others that haue called vnto thee in
like neceſſities, giue vnto vs eſperáce,
hou wilt not reie& vs, neth r yet ſuf-
for euer to be confounded. Thy peo-
ſrael did often tymes declyne from
wes, & did followe the vanitie of ſu-
tion & idolatrie, and often tymes di-

deſt thou correct and ſharply puniſh th
but thou dideſt neuer vtterly diſpiſe th
whē in their miſeries vnfainedly they
ned vnto thee. Thy Church of the le
were ſinners, ô Lord, and the moſte p
of the ſame did conſent to the death
thy deare ſonne our Lord Ieſus Chriſt,
yet didſt not thou diſpiſe their pray
when in the time of their grieuous pe
cution they called for thy ſupport. O L
thou haſt promiſed no les to vs, then
haſt performed to them, and therefore
we boldnes at thine owne commande
and by the promiſe of our Lord
Chriſt, moſt humbly to craue of thee,
as it hath pleaſed thy mercie, partly to
moue our ignorance and blyndnes, by
light of thy bleſſed Euangel, that ſo it
pleaſe thee to cōtinue the ſame light
vs, til that thou deliuer vs from all cal
tie and trouble. And for this purpoſe
Lord, it will pleaſe thee to thruſt out fa
ful workmen in this thy hearueſt wi
this realme of Scotland, to the which
ſo long darcknes of Papiſtrie and ſupe
tion, thou haſt offered the trueth of th
Euangel in all purenes & ſimplicitie: c
tinue this thy grace with vs, ô Lord,
purge this realme from all falſe teach
from dumme dogs, diſſembled hypoc
cruel wolues, and all ſuche as ſhewe th
ſelues enemies to thy true religion. (.)

Here may be added the prayers for Magiſtrates as before.

(.) *The prayers following were firſt vſed, whē both the kings of France were lying.*

But now, O Lord, the dangiers wh
appeare and the trouble which increa
by the cruel tyrannie of forſworne fr
giers, compelleth vs to complaine be
the throne of thy mercie, and to craue
thee protection and defence againſt t
moſte iniuſte perſecution. That nation,

for whose pleasure and for defence of
ne we haue offended thy Maiestie, &
ed our faith, oft breaking the legues
tie and concorde which our kings and
nours haue cõtracted with our neigh-
: that nation, ℣ Lord for whose alian-
fathers and predicessors haue shead
blood, & we (whome now by tyran-
ey oppresse,) haue oft susteined the
d of ba tell: that nation finally to
n alwayes we haue bene faithful, now
their long practised discent, by ma-
tyranny do seke our destruction.
lich and iustely mayste thou O Lord
s to be sclaues vnto suche tyrants, be-
for the maintenance of their freind-
we haue not feared to breake our so-
ed othes mad vnto others, to the great
nour of thyne holie Name: and the-
e iustely mayest thou punish vs by the
nation for whose pleasur we feared
offende thy diuine Maiestie. In thy
nce, O Lorde, we lay for our selues no
of excuse, but for thy deare sonne Ie-
hrists sake, we crye for mercie, pardon
race. Thou knowest, ℣ Lord, that, their
e wittes in many things haue abused
implicitie: for vnder pretence of the
tenance of our libertie, they haue
t, and haue found the way (vnles thou
confound their councels) to bring vs
eir perpetual bondage. And now the
r, O Lorde, do they seke our destru-
, because we haue refused that Ro-
Antechrist, whose kingdome they de-
, in dayly sheading the blood of thy
ts. In vs, O Lord, their is no strength,
wisdome, no nomber nor iudgement,
withstand their force, their craft, their

multitude & diligence: and therefor
thou vpon vs, O Lorde, according
mercie. Beholde the tyrannie vsed
our poore brethren and sisters, and
thou respect to that dispiteful blasp
whiche vncessantly they spewe foor
gainst thyne eternal trueth. Thou ha
sted thy Church euen from the begi
and for the deliuerance of the same,
haste plagued the cruel persecutors
tyme to tyme. Thy hand drowned Ph
Thy sword deuoured Amalec: Thy
repulsed the pryde of Senacherib: An
ne Angel so plagued Herod, that ve
and lyce were punishers of his pry
Lord, thou remayneste one for euer, th
ture is vnchangeable, thou canst no
hate crueltie, pryde, oppression and
ther, which nowe the men whome
uer offended pretend against vs: Ye
ther, by all meanes they seke to ba
from this realme thy deare sonne our
Iesus Christ, the true preaching
worde and faithful ministers of the
and by tyranny they pretend to ma
ne moste abhominable idolatrie, a
pompe of that Romain Antechrist.
thou therefore vpon vs, O Lord, in th
titude of thy mercies, stretch out thi
me, and declare thy self protector
trueth, represse the pryde, & daunte
the furie of these cruel persecuters,
them neuer so to preuaile against vs,
the brightnes of thy word be extingu
in this realme, but whatsoeuer thou
appointed in thyne eternal counce
come of our bodies: yet we moste h
beseche thee for Iesus Christs thy so
sake, so to maintcine the puritie of t

Beholde how mercifullye God hath broken the yoake of our seruitude.

Ens

gel within this realme, that we and
fteritie may enioye the fruition the-
the praiſe and glorie of thyne ho-
me: and to our euerlaſting comfort.
us we moſt affectuouſly deſire of thy
, by the merites, and interceſſion of
orde Ieſus Chriſt. To whome with
nd the holie Ghoſt be all honor
prayſe and benediction, nowe and
So be it.

is added ſo ofte as the Lords table is miniſtred.

Ow laſt O Lord, we that be here aſ-
ſembled to celebrate the Supper of
thy deare ſonne our Lorde Ieſus
Chriſt, who did not onely once of-
bodie and ſhead his blood vpon the
for our ful redemption: but alſo to
s in recent memorie of that his ſo
benefite, prouided that his bodie &
ſh ude be giuen to vs to the nouriſh-
f our ſoules. We, I ſay, that preſently
uened, to be partakers of that his
holy table, moſt humbly do beſeche
graunt vs grace, that in ſinceritie of
n true faith, & with ardent and vn-
zeale, we may receiue of him ſo
benefite: to wit, that frutefully we
oſſeſſe his bodie and his blood, yea,
Chriſt him ſelfe very God and very
ho is that heauenly bread whiche
life vnto the worlde. Giue vs grace
er, ſo to eate his fleſhe and ſo to
his blood, that hereafter we liue
re in our ſelues, & according to our
t nature, but that he may liue in vs,

to conduict and guide vs to that mo
ſed lyfe that abydeth for euer.

Graunt vnto vs ô heauenly Father,
celebrate this day the bleſſed mem
thy deare Sonne that we may be
of thy fauour & grace towarde vs. L
faith ſo be exerciſed, that not on
may feale the increaſe of the ſame:
ſo, that the cleare confeſsion there
the good workes proceding of it, m
peare before men to the praiſe and
of thyne holie Name, which art Go
laſting bleſſed for euer. So be it.

¶ *A thankeſgiuing vnto God after o
uerance from the tyranni of the Fren
with prayers mad for the continuan
peace betwixt the Realmes of Engl
Scotland.*

NOwe, Lorde, ſeing that we
comfort both in bodie and
by reaſone of this quietnes
mercie graunted vnto, vs a
moſte deſperate troubles, in the wh
appeared vtterly to haue bene ou
med. We praiſe and glorifie thy m
goodnes, who pitiouſly loked vpon
we in our owne ſelues were vtte
founded. But ſeing, O Lord, that to
benefites at thy hands, and not to b
keful for the ſame, is nothing els but
againſt vs in the day of Iudgeme
muſt hũbly beſech thee, to graunt
hearts ſo mindeful of the calamiti
that we continually may feare to p
thy iuſtice to puniſh vs with the
worſe plagues. And ſeing that when
our owne power were altogether

ue freed our ſelues from the tyranny of
gers, and from the bondage and thaldom
nded againſt vs, thou of thyne eſpeciall
nes didſt moue the hearts of our neigh-
s (of whom we had deſerued no ſuch, fa-
) to take vpon them the common burthē
vs, and for our deliuerance, not onely to
the liues of many, but alſo to haſarde
eſtate and tranquilitie of their Realme
ommon wealth: Graunt vnto vs, ô Lord,
ith ſuche reuerence we may remember
enefites receiued, that after this in our
te, we neuer enter into hoſtilitie againſt
ealme and nation of England. Suffer vs
O Lord to fall to that ingratitude and
able vnthankefulnes, that we ſi all ſeke
eſtruction and death of thoſe, home
haſte made inſtruments to deliuer vs frō
yranny of mercyles ſtrangers. Diſsipat
the councels of ſuche as diſceitfully tra-
o ſtirre the hearts of the inhabitants of
Realme againſt the other: Let theyr ma-
s practiſes be theyr owne confuſion, and
t thou of thy mercy that loue, concorde,
ranquilitie, may continue and encreaſe
gſt the inhabitārs of this yle, euen to the
ning of the Lord Ieſus Chriſt, by whoſe
us Euangel, thou of thy mercy doſt call
h, to vnitie, peace and Chriſtian concord.
ul perfection whereof we ſhall poſſeſſe
fulnes of thy Kingdome whē all offen-
albe remoued, iniquitie ſhalbe ſuppreſ-
nd thy choſen children be fully endued
that perfect glorye, in the whiche nowe
ord Ieſus reigneth. To whome with thee
he holy Ghoſt, be all honour praiſe and
e, now and euer. So be it.

¶ A PRAYE

vſed in the aſſemblies of the Church aſwel perticular as general.

ETernall and euerliuing God, Father our Lord Ieſus Chriſt, thou that of th infinite goodnes, haſt choſen to thy a Church, vnto the which euer from fal of man thou haſt manifeſted thy ſelf: fi thine owne voyce to Adã: next to Abraha his ſede, then to all Iſrael, by the publicati thy holy Law: and laſt by ſending of thy ly Sonne our Lord Ieſus Chriſt, that grea gel of thy Councel into this worlde, and with our nature, to teache vnto vs thy wil, and to put an end to al reuelations & phecies: who alſo elected to him ſelf Apo to whome after his reſurrection he gaue mandement to publiſh, and preache his E gel to all Realmes and natiõs promiſing with them euen to the end of the world and moreouer, that whereſoeuer two or th were gathered together in his Name, tha wolde there in the midſt of thẽ, not onely inſtruct and teache them, but alſo to ratif confirme ſuche things as they ſhal prono or decree by thy worde. Seing, ô Lord, tha hath bene thy loue and fatherly care tow thy Church, that not onelye thou planted rules and guydes the choſen in the ſam thyne holy Sprite and bleſſed worde: but that when the external face of the ſam polluted, and the viſible bodie falleth to ruption, then thou of thy mercies, pro that it may be purged, and reſtored agai the former puritie aſwel in doctrine as in wers. Whereof thou haſt giuen ſufficient d

t from age to age, but eſpecially now, &
d, after this publicke defection frome thy
th and bleſſed ordinance, whiche our Fa-
rs and we haue ſene in that Romaine An-
riſt and in his vſurped authoritie. Nowe
eane) ô Lord, haſte thou reueiled thy ſelf
thy beloued Sonne Ieſus Chriſt, clearely
he worlde againe, by the true preaching
i: bleſſed Euangell, which alſo of thy mer-
s offered vnto vs within this realme of
land, & of the ſame thy mercie haſte made
miſters, and burthened vs with a charge
in thy Churche. But, ô Lorde, when we
er the multitude of enemies that oppone
ſelues vnto thy trueth, the practiſes of
n, and the power of thoſe that reſiſt thy
dome, together with our owne weaknes,
nomber and manifolde imperfections:
an not but feare the ſudden way taking
is thy great benefite: and therefore, deſti-
of all worldely confort, we haue refuge to
onely mercie and grace, moſte humbly be-
ing thee for Chriſt Ieſus thy ſonnes ſake,
ppone thyne owne power to the pryde of
enemies, who ceaſe not to blaſpheame
e eternal trueth.

Giue vnto vs, ô Lorde, that preſentlie are
bled in thy Name, ſuche aboundance of
oly Sprite, that we may ſee thoſe things
haibe expedient for the aduancement of
glorye, in the midſt of this peruerſe and
urne generation. Giue vs grace, ô Lord,
vniuerſally amonges our ſelues, we may
e in the vnitie of true doctrine. Preſerue
om damnable errors, and graunt vnto vs
puritie and cleanes of life that we be not
derous to thy bleſſed Euangel.

eſſe thou ſo our weake labours, that the
s of the ſame may redound to the praiſe
y holy Name, to the profite of this preſet

generatiõ, & of the poſteritie to come, thro
Ieſus Chriſt our Lorde, to whome with
and the holye Goſt be all honor and p
now and euer. So be it.

THE ORDR
of Baptiſme.

¶ *First note, that forasmuche as it is not per*
ted by Gods worde, that women ſhulde pre
or miniſter the Sacraments, and it is euident
the Sacraments are not ordeined of God t
vſed in priuate corners, as charmes, or ſorce
but left to the Congregation, and neceſſar
annexed to Gods worde, as ſeales of the ſa
therefore the infant which is to be baptiſ
ſhall be brought to the Church on the da
pointed to common prayer and preaching, acc
panied with the father and Godfather. So t
after the ſermon, the childe being preſented
the Miniſter, he demandeth this queſtion.

DO you preſent this Childe to be Ba
ſed, earneſtly deſiring that he may
ingrafted in the myſtical bodie of
ſus Chriſt?

The anſwer.

Yea, we require the ſame.

The Miniſter procedeth.

THen let vs cõſider, dearly beloued he
almightie God hath not only made
his children by adoption, and recei
vs into the fellowſhip of his Church

The tranſgreſſion of Gods ordinance is called iniquitie & Idolatrie, & is cõpared to whyche craft and ſorcerie. 1. Sam. 15. c. How dãgerous alſo it is to enterpriſe any thing raſhely, or without the warrant of Gods word, the examples of Saul, Oza. Ozias Nadab & Abiu ought ſufficiẽtly to warne vs. 1. Sam 13. e 2 Sam 6. b 2. chr. 25. c. leui. 10. a. Num. 3. a.

 Rom. 8. c. galat. 4. a. ephe. 1, a. 2.

alſo hathe promiſed that he will be our 1
ed and the God of our children vnto the *Gen 17.a.*
nſand generation. Which thing as he con- *exo. 20.a.*
ed to his people of the oulde Teſtament *deut.7 b.*
he Sacrament of 2 Circumciſion, ſo hathe *iſa.59 d.*
lſo renewed the ſame to vs in his newe 2
ament by the Sacrament of 3 Baptiſme: *Gen.17.b.*
g vs thereby to wit, that our infants ap- *rom.4.b.*
eine to him by couenant, and therefore 3
t not to be defrauded of thoſe holie ſi- *Colo.2.c.*
and badges 4 whereby his children are *gal 1.3.d.*
wen from infideles and pagans. *act.2 f.*
Nether is it requiſite, that all thoſe that re- 4
e this Sacramēt, haue the vſe of vnderſtan- *Act. 10 g*
and faith, but chiefly that they be cōtei-
vnder the name of 5 Gods people: ſo that 5
niſion of ſinnes in the blood of Chriſt Ie- *Act.2.*
doeth apperteine vnto them by Gods pro- *1.cor. 7.c.*
e which thing is moſte euident by 6 Saint 6
l, who pronounceth the children begotten *1.Cor.7.c.*
borne (ether of the parents being faith-
) to be cleane and holie. Alſo our Sauiour
ſt admitteth 7 children to his preſence, 7
raſing and bleſsing them. Whiche teſti- *Mar.10.b.*
nies of the holye Ghoſt, aſſure vs, that in- *mat. 19.b.*
s be of the nombre of Gods people, and *luk.18.c.*
remiſsion of ſinnes doeth alſo apperteine *Pſal.22.d.*
hem in Chriſt. Therefore without iniurie
y can not be debarred from the commune
e of Gods children. And yet is not this
ward ation of ſuche neceſsitie, that the
acke thereof ſhulde be hurtfull to their ſal- 8
on if that preuented by death, they may *Rom. 4.b.*
conueniently be preſented to the Church. *gala.3.a.*
we (hauing reſpect to that obedience, *iam.2.d.*
ych Chriſtians owe to the voice and ordi- *gene. 15.b.*
ce of Chriſt Ieſus, who commanded 9 to 17.
ache and baptiſe all without exception) do 9
lge them onely vnworthie of anie fel- *Mat.16.b.*
ſhip with him, who contemptuouſly *mat.28.d.*

refuſe ſuche ordinarie meanes, as his wiſdo
Matt.3.c. hathe appointed to the inſtruction of our
1.Pet.3.d. ſenſes.
1. ioh. 5 b. Furthermore it is euident, that Baptiſ
1.Cor.10.a was ordeined to be miniſtred in the elem
of 1 water, to teache vs, that like as water o
ephe.2.a. wardly doeth wash awaye the filth of the
die, ſo inwardlye doeth the vertue of Chr
Rom.7. blood purge our ſoules from that corrupt
and deadly poiſon, wherewith 2 by nature
Rom.4.a were infected. Whoſe venemous 3 dregges,
Gala.3.a. though they continue in this our fleſh, yet
Pſal.32.a the merites of his death 4 are not imputed
to vs, becauſe the iuſtice of Ieſus Chriſt is m
Rom.6.a. 5 ours by Baptiſme: not that we thinke a
Gala.3.d. ſuche vertue or power to be included in
As Iudas Simon Magus, Hymenaeus, Alexãder Philetus. viſible water or outwarde action (for ma
haue bene baptiſed and yet neuer inwardl
purged) but that our Sauiour Chriſt, w
commanded Baptiſme to be miniſtred, wil
the power of his holie Spirit, effectuall
worke in the hearts of his 6 elect in time co
uenient, all that is ment and ſignified by
ſame. And this the Scripture calleth our
Act.2.g. generation, whiche ſtandeth chiefly e in th
23.g. two pointes: in mortificatiõ, that is to ſay, a
ſiſting of the rebellious luſtes of the fleſh,
Epheſ.3.a in newnes of life, whereby we continuall
1.cor.12.b ſtriue to walke in that purenes and perfec
Rom.6.a. wherewith we are cladde in Baptiſme.
Coloſ.2.b. And although we in the iourney of th
The fruit of Baptiſme ſtandeth in two poinꝛtes mortification, and regeneration. life be 8 incumbred with many enemi
whiche in the way aſſaile vs, yet fight we
without frute. For this 9 cõtinual battel wh
we fight againſt ſinne, death and hel, is a m
infallable argument, that God the Fathe
mindeful of his promiſe mad vnto vs in Chr

8 *1 Pet. 5.b. luke. 22. d. Iob.*
9 *Rom.5.a.1.pet.1.a.iam.1.a.epheſ.6.b.*

Ieſu

, doeth not onelye giue vs motions and 1
age to resiste them, but also assurance to 1.Cor.15.g
ercome, and obteine, victorie. Wherefore, Ose.13.d
lye beloued, it is not onelye of necessitie heb.2.d.
we be once baptised, but also it muche ioh. 16.d.
iteth oft to be present at the ministration 2
eof, that we (being put in minde of the Deu. 6 a.
gue and couenant made betwene God & Ioh. 1.b.
hat he wil be 3 our God, and we his people 3
ur father, and we his children) may haue Iere.31.
sō aswel to trye our liues past, as our pre- Hebr.8.c.
conuersation, and to proue our selues, 4
ther we stand fast in the faith of Gods Ephe 3.b.
, or contrariwise, haue strayed from him Coloss.3.b.
ugh 4 incredulitie and vngodlie lyuing: Hebr. 1. b.
reof if our consciences do accuse vs yet by 5
ring the louing promises of our heauenlie Ezech.18.
her (who calleth all men to mercie by 5 re- act.11.e.13
tance) we may from hence foorth walke 2 pet.3.b.
re warelye in our vocation. Moreouer, ye Deu.4.d.e
t be fathers and mothers may take hereby 6
st singular comfort, to se your children thus Mat.18.b
eiued into the bosome of Christs Congre- 7
ion, whereby you are dayely admonished, Mat.6 d.
t ye nourishe and bring vp the children of Luk.12.a.
ds fauour & mercie, ouer whom his father- 8
prouidence 6 watcheth continually. Which Deut. 4.b.
ng as it ought greatli to reioyce you, know- 6.a.11.
that 7 nothing can come vnto them with- ephes.6.a.
t his good pleasure: so ought it to make you 9
ligent & careful, to nurture & instruct them 1.Sam.2.f
the 8 true knowledge and feare of God. 2.king 2.d
herein if you be negligent, ye do not onely What dā
iniurie to your owne children, hiding from ger han-
em the good wil and pleasure of almightie geth ouer
od their Father: but also heape damnation those pa-
ō your selues, in suffering his childrē, bought rēs which
ith the blood of his deare Sonnē, so traite- neglect
ously for lacke of knowledge to turne backe the brīgīg
om him. Therefore it is your duetie, with vpofthem

children in godlyues.

all diligence to prouide that your childre time conuenient be inſtructed in all ſ doc ne neceſſarie for a true Chriſtian: chiefly t they be taught to reſt vpō the iuſtice of Ch Ieſus alone, and to abhorre and flee all ſup ſtition, papiſtrie and idolatrie. Finally, to intent that we may be aſſured, that you Father and the Suretie conſent to the perf mance hereof, declare here before God the face of his Congregatiō the ſumme of faith, wherein you beleue, and wil inſtruct childe.

Gen.18.c. Deut.32.g

The true vſe of the Catechiſme, to the execution whereof the fathers and God fathers bind themſelues.

¶Then the father or in his abſence, the god ther, ſhall rehearſe the articles of his fa which done, the miniſter explaneth the ſam after followeth.

THe Chriſtian faith whereof now ye ue briefly heard the ſomme, is comm ly deuided in twelue Articles: but t we may the better vnderſtand wha conteined in the ſame, we ſhall deuide it foure principal partes. The firſt ſhal concer God the Father. The ſecond Ieſus Chriſt Lord. The third ſhal expreſſe to vs our faith the holy Ghoſt. And the fourth and laſt declare what is our faith concerning Churche, and of the graces of God freely uen to the ſame. Firſte of God we confe three things, to wit, that he is our Father, mightie, maker of heauen and earth. Our ther we cal him, and ſo by faith beleue him be, not ſomuche becauſe he hathe created (for that we haue common with the reſt creatures who yet are not called to that hon to haue God to them a fauorable father) b we cal him Father, by reaſon of his free ado ption, by the which he hathe choſen vs to ly euerlaſting in Ieſus Chriſt: and this his mo ſinguli

I beleue in God the Father almightie, maker of heauen & earth.

r mercie we preferre to al things earth-
transitorie: for without this there is to
nd no felicitie, no comfort, nor no final
d hauing this we are assured that by the
oue by the whiche he once hathe freely
vs, he shall so conduct the whole course
life, that in the end we shal possesse that
rtal kingdome that he hath prepared for
osen children. For from this fountein of
free mercie or adoption, springeth our
on, our iustification, our continuall san-
uon, and finally our glorification. As wit-
n the Apostle.

e same God our father, we confesse al- *Rom. 8.*
ie, not only in respect of that he may do
cõsideration that by his power and god-
dome are all creatures in heauen and
and vnder the earth, ruled, guyded and
n that order that his eternal knowledge
il hathe appointed them. And that is it
e in the third parte, we do confesse, that
creator of heauen and earth, that is to
at the heauen and earth, and the contents
of are so in his hãd, that there is nothing
without his knowledge, nether yet a-
his wil, but that he ruleth them so, that
end his godly name shal be glorified in
. And so we confesse and beleue, that ne-
the deuils, nor yet the wicked of the
d, haue any power to molest or trouble
osen children of God, but in so farre as it
eth him to vse them as instruments, ether
oue and trye our faith and patience, or elo
re vs to more feruent inuocation of his
e, and to continuall meditation of that
enlye rest and ioye that abideth vs after
transitorye troubles And yet shall not
excuse the wicked, because they neuer
in their iniquitie to please God, nor yet
bey his wil.

And in Iesus Christ his onely Sõne our Lord.

In Iesus Christ we confesse two distinct perfect natures, to wit, the eternal God and the perfect manhod ioyned togethe that we confesse and beleue, that that et worde which was from the beginning, a the which all things were created, & y conserued and kept in there being, did time appointed in the councel of his hea father, receiue our nature of a virgine, by ration of the holie Ghost. So that in his c

Cõceiued by the holy Ghost.

ption we acknowledge and beleue, that is nothing but puritie and sanctification euen in somuche as he is become our br For it behoued him that shulde purge from their sinnes, to be pure & clene fro spot of sinne, euen from this conception as we confesse & beleue him cõceiued b holy Ghost: so do we confesse & beleue h

Borne of the virgin Mary

be borne of a virgin named Mary, of the of Iuda, and of the familie of Dauid, th promise of God and the prophecie mig fulfilled, to wit. That the seede of the w

Esay. 3. f. Isa. 7. e. Matt. 1. d.

shulde breake downe the Serpents head that a virgin should conceiue and beare whose name should be Emanuel, that is to God with vs. The name Iesus, which sign a sauiour, was giuen vnto him by the An affure vs, that it is he alone that saueth hi ple from their sinnes. He is called Christ, is to say anoynted, by reason of the offic uen vnto him, by God his Father, to wit t alone is appointed King, Preist, and Pro King, in that, that all power is giuen to h heauen and earth, so that there is none but he in heauē nor earth, that hath iuris ritie & power, to make lawes to bynd th sciences of men: neither yet is there any that may defend our soules frō the bōda sinne, nor yet our bodies frō the tirāny o And this he doth by the power of his w

wlich he draweth vs out of the bonda-
ſclauerie of Satan,& maketh vs to rei-
er him, whils that we lyue and ſerue
od in righteouſnes and holynes of our
Preiſt and that perpetual & euerlaſting,
nfeſſe him,by reaſon that by the ſacrifi-
is owne bodye,whiche he once offered
the croſſe, he hath fully ſatiſfied the iu-
his Father in our behalf: ſo that who-
ſeketh any meanes beſids his death &
in heauen or in earth to reconcile vn-
n Gods fauour,they do not onely blaſ-
:but alſo ſo farre as in them is,renoun-
fruite & efficacie of that his only on ſa-
We confeſſe him to be the onely pro-
ho hath reuelled vnto vs,the whole wil
ather in all things perteining to our ſal-
This our Lord Ieſus,we confeſſe to be
ly Sonne of God,becauſe there is none
y nature,but he alone. We cõfeſſe him
r Lorde, not only by reaſon we are his
es,but chiefly, becauſe he hathe rede-
s by his pretious blood, and ſo hath got-
ſt dominion ouer vs, as ouer the people
e he hathe deliuered from bondage of
death,hel and the deuil,& hathe mad vs
and preiſts to God his Father.

Suffred vnder Põtius Pilate, was crucified.

Ye farther confeſſe and beleue, that the
ur Lorde Ieſus was accuſed before an
y iudge, Pontius Pilate: vnder whom al-
ſt and diuers times he was pronounced
innocent, he ſuffered the death of the
hanged vpon a tre betwixt two theues.
death as it was moſt cruel & vile befo-
eyes of men: ſo was it accurſed by the
of God him ſelf, ſaying: Curſed is euery
at hangeth on a tree. And this kynde of
ſuſteined he i our perſon becauſe he was
ted of God his father to be our pledge,
hat ſhuld beare the puniſhmont of our

transgresions. And so we acknowledg
beleue, that he hath taken away that cur
malediction that hanged on vs by reas
sinne. He verely dyed rendring vp his
into the hands of his Father, after that he
said, Father into thy hands I comẽd m
rit. After his death, we confesse his bod
buryed. And that he descended to the he
becausse he was the autor of life: yea, the
lyfe it self, it was impossible that he shul
retayned vnder the dolors of death. And
fore the third day he rose agayne, victor
querer of death and hel: by the which h
surrection, he hath brought life againe in
worlde, whiche he by the power of his
spirit, communicateth vnto his lyuely m
so that now vnto them, corporal death
death, but an entrance into that blessed
wherein our head Iesus Christ is now en
For after that he had sufficiẽtly prouen h
surrection to his disciples, and vnto such a
stantly did abide with him to the death h
sibly ascended to the heauens, and was
from the eyes of men, and placed at the
hand of God the father almightie, where
sently he remaneth in his glory, onely h
onely mediator, and onely aduocate for
members of his body. Of which we haue
especial cõfort. First for that, that by his a
sion the heauens are opened vnto vs, and
entrance made to vs, that boldly we may
peare before the throne of our fathers m
And secõdaryly, that we know that his h
and authoritie is giuen vnto Iesus Chris
head in our name, and for our profit & vt
For albeit, that in body he now be in the h
uen, yet by the power of his spirit, he is pre
here with vs, as wel, to instruct vs, as to com
and mainteine vs in all our troubles & ad
siteis. From the which he shall finally del

Died and was buried and descended into hel.

The third day he rose agayne frõ the ded.

He ascended into heauẽ & sitteth on the right hand of God the father almightie.

Frõ thẽce he shall come to iudge both the quicke and the dead.

ole Church, and euery true membre of
ne in that day whē he ſhal viſibly e ap-
gayn iudge of the quicke and the dead.
s finally we confeſſe of our Lord Ieſus
that as he was ſeene viſibly to aſcend, &
the worlde, as touching that body that
& roſe agayne ſo do we conſtantly be-
hat he ſhall come frō the right hand of
her Whē all eyes ſhal ſee him: yea, euē
hat haue pearced him. And then ſhalbe
ed aſwel theſe that thē ſhalbe founde
s thoſe that before haue ſlept. Seperatiō
made, betwixt the lābes & the goates,
to ſay, betwixt the elect and the repro-
The one ſhall heare this ioyfull voice, *Mat. 25. g.*
ye the bleſſed of my Father, poſſeſſe the
em that is prepared for you, before the
ing of the worlde: The other ſhal heare
artful and irreuocable ſentence. Depart
ne ye workers of iniquitie, to the fyre
uer ſhalbe quenched. And for this cauſe
y, in the Scriptures is called the day of
ing & of the reuelatiō of all ſecrets: be-
hat then the iuſt ſhalbe deliuered from
ries, & ſhalbe poſſeſſed in the in the ful
their glory. Cōtrarywyſe, the reprobate
ceiue iudgemēt & recōpence of all their
ie be it openly or ſecretly wrought.
e conſtantly beleue in God the Father, *I beleue*
Ieſus Chriſt, as before is ſaid: So do we *in the ho-*
dly beleue in the holy Ghoſt, whom we *ly Ghoſt.*
God equal with the Father & the Sōne
oſe working and mightie operation, our
es is remoued, our eyes ſpiritual are illu-
ed, our ſoules and conſciences ſprinkled
he blood of Ieſus Chriſt, and we retay-
the trueth of God, euē to our lyues end.
r theſe cauſe we vnderſtand, that this
l ſpirit proceding frō the Father and the
, hath in the Scriptures diuers names.

Sometymes called water, by reason of h
gation, and giuing ſtrength to this our c
nature to bring foorth good fruite: w
whome this our nature ſhuld vtterly b
ren, yea, it ſhuld vtterly abound in all w
nes. Sometymes the ſame ſpirit is called
by reaſon of the illumination and b
heat of fyre that he kindleth in our he
The ſame ſpirit alſo is called oyle, or v
by reaſon that his working mollyfieth
hardnes of our hearts, and maketh vs r
the print of that image of Ieſus Chri
whome onely we are ſanctified.

The holie Catholick Churche the cõmunion of Saintes.

We conſtantly beleue, that there i
and ſhal be, euen til the comming of the
Ieſus, a Church, which is holy and vniuer
wit, the communion of ſainctes. This C
is holy, becauſe it receiueth free remiſ
ſinnes, and that by faith only in the blo
Ieſus Chriſt. Secondly becauſe it being
nerat, it receiueth the ſpirit of ſanctificat
power to walke in newnes of lyfe, & in
workes, which God hath prepared his c
to walke in. Not that we thinke that the
ce of this Church, or of any member of i
me, euer was, is, or yet ſhal be ſo full an
fect, that it nedeth not to ſtoupe vnder m
but that becauſe the imperfections are p
ned, & the iuſtice of Ieſus Chriſt imputed
ſuch as by true faith cleaue vnto him. W
Church we call vniuerſal, becauſe it conſi
and ſtandeth of all tongues and nations, y
all eſtates and conditions of men and wo
whome of his mercie God calleth frõ dar
to lyfe, and from the bondage & thraldo
ſinne, to his ſpiritual ſeruice & puritie of
Vnto whome alſo he communicateth his
ſpirit, giuing vnto them one faith, one he
ſoueraigne Lord, the Lord Ieſus, one Bapti
and right vſe of Sacraments: whoſe hearts

teth together in loue & Christian con- *The for-*
To this Churche holye & vniuersal, we *giuenes of*
wledge & beleue three notable gifts to *sinnes.*
unted, to wit, Remissiō of sinnes whiche *The resur-*
faith must be obteined in this lyfe. *rection of*
ection of the flesh, which all shal haue, *the body*
not in equal condition. For the reprobat *And the*
fore is sayd) shal ryse but to feareful iud- *life euerla-*
t and condemnation, and the iust shall *sting.*
be possessed in glory. And this resurre-
hal not be an imagination, or that one
shal ryse for an other: but euery mā shal
e in his owne body, as he hath deserued,
od or euel. The iuste shal receiue the
erlasting, which is the free gift of God 1
and purchased to his chosen by Iesus *Gala. 3. d.*
our only head and mediator. To whom *1. pet. 1. a.*
he Father and the holye Ghost be all *phili. 3. c.*
and glory now and euer. 2

¶Then followeth this prayer. *Rō. 3. d. 4*
Almightie and euerlasting God, which *2. cor. 5. d.*
of thine infinite mercie and goodnes, *rom. 8. c.*
hast promised vnto vs, that thou wilt *ephe. 2. d.*
not onelye be our God, but also the *3. b.*
Father of our children, we beseech thee, 3
thou hast vouchsaued to call vs to be *Mat. 28. d*
ers of this thy great mercie in the 1 fel- *mar. 16. c.*
ip of faith: so it may please thee to san- *act. 2. f.*
with thy 2 Spirit, and to receiue into the 4
re of thy children this infant, whome *Rom. 10. b*
all baptise according to thy 3 worde, to *iohn. 17. a.*
nd that he comming to perfite age, may 5
fesse thee onelye the true God, and *Rom. 12. b*
he thou hast sent, Iesus Christ, and so ser- *1. cor. 12. c.*
m, and be 5 profitable vnto his Churche, *1. thes. 5. c.*
e whole course of his life, that after this 6
e ended, he may be brought as a liuelye *1. Cor. 2. e.*
r of his bodie vnto the ful fruitiō of thy *rom. 6. d.*
es in the heauens, where thy Sonne our *tit. 3. b.*

Sauiour Christ reigneth worlde withou
In whose Name we pray as he hath tau
Our Father, &c.

¶ *When they haue prayed in this sorte, the*
ster requireth the childes name, which hee

He saith.

Mat.18.d
marc 16.c
act.2.f.

N. I baptise thee in the Name of the F
of the Sonne and of the holie Ghost.

¶ *And as he speaketh these wordes, he*
water in his hand and layeth it vpon th
des forehead, which done, he giueth thar
followeth.

1
Eph.2.b.c
1.pet.2.b.
ose 2.d.
2.pet.1.d.

FOr asmuche, most holie and merc
ther, as thou doest not onelye be
and blesse vs with commune ben
like vnto the rest of mankinde, b
heapest vpon vs moste abonndantly m
wonderful gifies, of duetie we lift vpo
& mindes vnto thee, and giue thee mos
ble thankes for thine infinite goodnes
hast not onely nombred vs amōgs thy
tes, but also of thy free mercie doest c

2
1.Pet.2.b.
Ephes.2.d

children vnto thee, marking them w
Sacrament as a singular token and ba
thy loue. Wherefore, moste louing f
though we be not able to deserue thi
a benefite (yea, if thou woldest hardl
cording to our3 merites, we shulde sus

3
Rom.2.a.
Iere.2.g.
Isa.40.b
Luk.17.c.

punishment of eternal death and dam
yet for Christ's take we beseche thee, th
wilt confirme this thy fauour more and
towardes vs, and take this infant into th
tion and defence whome we offer and p
vnto thee with commune supplicatio

4
2.Cor.5.d.

neuer suffer him to fall to suche vnkyn
whereby he shuld 4 lose the force of

hat he may perceiue thee continually to
is merciful Father, through thyne holie
t, working in his heart, by whoſe diuine
er he may ſo preuaile againſt Satan, that
e end, obteining the victorie, he may be
ed into the libertie of thy kingdome.
e it.

THE MANER OF THE Lords Supper.

day when the Lords Supper is miniſtred,
he communely is vſed once a moneth, or ſo
the Congregation ſhall thinke expedient,
iniſter vſeth to ſaye as followeth.

Et vs marke, deare brethren, and conſi-
der, how Ieſus Chriſt did ordeine vnto vs
his holie Supper, according as S. Paul ma-
keth rehearſal in the 11. chap. of the firſt
e to the Cor. ſaying.

ue receiued of the Lord that which I ha-
liuered vnto you, to wit, that the Lord
the ſame night he was betrayed, toke
, and when he had giuen thankes, he
it, ſaying, Take ye, eate ye, this is my bo-
hich is broken for you: do you this in re-
brance of me. Likewiſe after Supper, he
he cuppe, ſaying, This cuppe is the newe
ment or couenant in my blood: do ye
oft as ye ſhal drinke thereof, in remem-
e of me. For ſo oft as you ſhal eat this
, and drinke of this cuppe, ye ſhal declare
rds death vntil his comming. Therefore
oeuer ſhall eat this bread, and drinke the
of the Lord vnworthely, he ſhal be gil-
the bodie and blood of the Lorde. Then
at euerie man proue and trye him ſelfe,
let him eat of this bread and drinke of

his cuppe: for whosoeuer eateth or drin
vnworthely, he eateth and drinketh his co
damnation, for not hauing due regarde
consideration of the Lords bodie.

¶ This done the Minister proceedeth to the exhortation.

DEarelie beloued in the Lord, fo
muche as we be now assembled to
lebrate the holie communion of
bodie and blood of our Sauiour Ch
let vs consider these wordes of Saint P
how he exhorteth all persones diligentl
trye and examine themselues, before t
presume to eate of that bread and drink
that cuppe. For as the benefite is great, if w
a truely penitent heart, and liuelie faith re
ceiue that holie Sacrament (for then we
1 Ioh. 6. g. ritually eat the flesh of Christ, and drink
blood: then we dwel in Christ, and Ch
vs: we be one with Christ, and Christ wit
so is the daunger great, if we receiue the
vnworthely: for then we be giltie of the
die, and blood of Christ our Sauiour: we
and drinke our owne damnation, not di
ring the Lords bodie: we kindle Gods w
against vs, and prouoke him to plague vs
diuerse diseases and sundrie kindes of dea

And therefore, in the Name and au
tie of the eternal God, and of his Sonne
Christ, I excommunicate from this Tab
blasphemers of God, all 2 Idolaters, all
2 Galat. 3. d therers, all adulterers, all that be in mal
enuie, all disobedient persons to fathere
ther, Princes or Magistrates, Pastors or
chers, all theues and disceiuers of their
bours: and finally, all suche as lyue a lyfe
ly fighting against the wil of God: cha
thē as they wil awnswer in the presence o

the righteous Iudge, that they presume prophane this most holy table. And yet pronounce not to seclude any penitent how grieuous that euer his sinnes be- ue bene, so that he feele in his heart ed 1 repentance for the same: but only s continue in sinne without repentāce. yet is this pronounced against suche as o a greater perfection, then they can in sent life attayne vnto.

albeit we fele in our selues muche and wretchednes, as that we haue not h so perfite, and constant, as we ought, many times ready to distrust Gods s through our corrupt 2 nature, and al- we are not so throughly giuen to serue ether haue so feruent a zeale to set his glorie, as our duetie requireth, fee- suche rebellion in our selues, that we ede daily to 3 fight against the lustes of h: yet neuertheles, seing that our Lord ealte thus mercifully with vs, that he inted his 4 Gospel in our hearts, so that preserued from falling into despera- d misbelief: and seing also he hathe in- with a 5 wil, and desire to renounce hstand our owne affections, with a lon- r his righteousnes and the keping of mandements, we may be now right red, that those defautes and manifolde ctions in vs, shal be no hinderance at nst vs, to cause him not to accept and vs a worthie to come to his spiritual for the end of our comming thither, is ake 6 protestatiō that we are vpright n our liues, but contrariwise, we come our life and perfection in Iesus Christ, ledging in the meane tyme, that we of es be the children 7 of wrath and on.

1 *Matt. 3. c. iii. 2. c.*

2 *Rom. 7. d*

3 *Gal. 5. e*

4 *Heb. 8. d ierem. 31. f isa. 59. d*

5 *Rom. 7. d philip. 1.*

6 *Luk. 18. e*

7 *Ephe. 2. a luk. 8. c*

Let vs consider then, that this Sacra
is a singular medicine for all poore sicke
tures, a comfortable helpe to weake soules
that our Lord requireth no other worth
on our parte but that we vnfainedly ackn
1 ledge our naughtines, and imperfec
Ioh.6.f. Then to the end that we may be wo
partakers of his merites, and moste comf
Transsubstantiatiõ, Transelementatiõ, Transmutatiõ and Transformation, as the Papistes vse them, are the doctrine of deuils.
ble benefites (whiche is the true eati
his flesh and drinking of his blood) let v
suffer our mindes to wander about the
sideration of these earthlie and corru
things (which we see present to our eyes
fele with our hands) to seke Christ h
present in them, as if he were inclosed
bread or wine, or as if these elements
turned and changed into the substance
flesh and blood. For the onelie way to
our soules to receiue nourishment, reli
quickening of his substance, is to lift
mindes by faith aboue all things worldl
sensible, and thereby to entre into he
The true eating of Christ in the Sacrament.
that we may find and receiue Christ, wh
2 dwelleth vndoutedly very God, and
man, in the incomprehensible glorie of h
ther to whome be all praise, honor and
now and euer, Amen.

2 1.Tim.6.d

¶ *The exhortation ended, the Minister* Mat. 26.e mar.14.c. luc. 22.b. 1.cor.11.c.
downe from the pulpit, and sitteth at the
euerie man and woman in likewise takin
place as occasion best serueth: then he
bread and giueth thanke, either in these
des following, or like in effect.

3 Deuc. 5.c.

O Father of mercie and God of al
solation, seing all creatures do
ledge and confesse thee as
nour and Lorde, it becomm
the workmanshipe of thine owne

times to reuerence & magnifie thy god- 1
neſſe firſt, for that thou haſte created vs *Gene.1.d.*
ine owne 1 image and ſimilitude, but 2
y becauſe thou haſte deliuered vs from *Ephe.2.b.*
uerlaſting 2 death and damnation, into *gal.1.a*
hiche Satan drewe mankinde by the *Gene.3.c.*
e of ſinne: from the bondage whereof, 3
r man nor Angell was 3 able to make *act.4.e*
e, but thou, O Lord, riche in mercie and *Heb.1.d.*
ce in goodnes, haſt prouided our redem- *renela.5.a*
to ſtand in thine onelie and welbeloued 4
e, whome of verie 4 loue thou dideſt gi- *ioh.3.c.*
be mad man like 5 vnto vs in all things, 5
& except, that in his bodie he might re- *Heb.8.d.*
the puniſhment of 7 our tranſgreſſion 6
death to make 8 ſatiſfaction to thy iu- *Heb.4.d.7*
nd by his reſurrection to 9 deſtroy him 7
as author of death, & ſo to bring againe *1.Pet.2.d.*
to the worlde from whiche the whole *Iſ.43.d.53*
ng of 11 Adam moſte iuſtely was exiled. 8
Lord, we acknowledge that no creature *ma.3.d.17*
to 12 comprehend the length and breadth *Ierem.3.f.*
ptenes and height of that thy moſte ex- *Heb.8.d.*
t loue, which moued thee to ſhewe mer- *Rom.5.a.*
ere none was 13 deſerued: to promiſe 9
ue life, 14 where death had gotten vi- *Heb.2.d.*
: to receiue vs in thy grace, when we 10
e do 15 nothing but rebel againſt thy iu- *Ioh.6.e.*
O Lorde, the blind dulnes of our 16 cor- 11
nature wil not ſuffer vs ſufficiently to *Gene.3.d.*
theſe thy moſte ample beneſites: yet *Rom.5.b.*
theles at the 17 commandement of Ieſus 12
our Lord, we preſent our ſelues to this *Epheſ.3.c*
ble (which he hath left to beuſed in 18 re- 13
rance of his death vntil his comming *Epheſ.2.6*
14

d.17.Epheſ.2.b. 15 *Gene.6.b.Rom.3.b.Iſa.64.b.*
.b.and 14.a Rom.7.c. 16 *Mat.16.e 1.cor.2.d.*
11.e Mar.10. 17 *Matth.16.b.c. Luke.22.b.*
1.Corinth.11.c.

againe) to declare and witnes before
worlde, that by him alone we haue rec
1 libertie, and lyfe: that by him alone
doeſt acknowledge vs thy children & 2
that by him alone we haue 3 entrance to
throne of thy grace: that by him alone we
4 poſſeſſed in our ſpiritual kingdome,
and drinke at his 5 Table, with whome
haue our 6 conuerſation preſently in he
and by whome our bodies ſhal be raiſ
againe from the duſt, and ſhalbe placed
him in that endles ioye, which thou, ô F
of mercie, haſt prepared for thine elect
the fundation of the world was laid. And
moſte ineſtimable beneſites, we acknow
and confeſſe to haue receiued of thy
mercie and grace, by thine onely be
Sonne Ieſus Chriſt: for the whiche the
we thy Congregation, y moued by thi
lie Spirit, render all thankes, praiſe and
for euer and euer.

1 Rom. 8.d 2 Pet. 1.b ephes. 5.d
2 Ephe. 2.d hebr. 4.c rom 3. Ioh. 8.d gal. 5.c
3 Ephe. 2.d.
4 Mat. 25.a ioh. 14.a luk. 12.d
5 Luk. 22.b reuel. 2.a
6 phili. 3.d ephe. 2.b

*¶ This done the miniſter breaketh the bre
deliuereth it to the people, who diſtrib
diuide the ſame among them ſelues, accor
our Sauiour Chriſts commandement, and l
gineth the cuppe. During the which time
place of the Scriptures is redde, which do
nely ſet fourth the death of Chriſt, to th
that our eyes and ſenſes may not onely be
pied in theſe outwarde ſignes of bread &
which are called the viſible worde, but th
hearts and mindes alſo may be fully fixed
contemplation of the Lords death, which
this holie Sacrament repreſented. And aft
action is done, he gineth thankes, ſaying.*

7 Ephe. 1.b reuel. 13.b
8 Rom. 3.c ephe. 2.b 1. tit. 3.b
9 Rom. 8.d
Mat. 26.c mar. 14.c luk. 22.c 1. cor. 10.d 1. cor. 11.c. ioh. 13. 14.

MOſte merciful Father, we render to
all praiſe, thankes and glorie, for

he pleased thee of thy great mercies to
ant vnto vs miserable sinners so excellent
ft and treasure, as to receiue vs into the
low ship and companie of thy deare Sonne
s Christ our Lord whome thou hast 2 deli-
ed to death for vs, and hast giuen him vnto
as a necessarie 3 foode and nourishment
o euerlasting life. And now we beseeche
e also, ô heauenly Father to graunte vs this
nest, that thou neuer suffer vs to become so
nde, as to forget so worthie benefites, but
er imprint and fasten them sure in our
ts, that we may 4 growe & increase daily
e and more in true faith, which continual-
5 exercised in all maner of good workes:
so muche the rather, ô Lord, confirme vs
ese 6 perilous dayes and rages of Satan,
we may constantly stand and continue in
confession of the same, to the aduancemēt
y 7 glorie, which art God ouer all things,
sed for euer. So be it.

1 1. Cor. 10. d
2 Rom. 4. d
3 Ioh. 6 f
4 Luk. 17. b
5 Gal. 5. 5. b
6 1. Tim. 4. a ephe. 5 d 2. pet. 3. a.
7 Matt. 5. b 1. pet. 1. b.

reaction thus ended, the people sing the 103. ne My soule giue laude, &c. or some other of kes giuing: which ended, one of the bles- b: fore mencioned, is recited, and so they rise the Table and departe.

To the reader.

so be that any wolde meruel why we fol- rather this order, then any other in the ad- stration of this Sacrament, let him diligently der, that first of all we vtterly renounce error of the Papistes: secondly we restore the Sacrament his owne substance, and rist his propre place. And as for the wor- f the Lords Supper, we rehearse them, not be- e they shulde chāge the substāce of the bread wine, or that the repetition thereof with

Why this orde, is obserued rather thē any other.

the intent of the ſacrificer ſhulde make the
crament (as the Papiſtes falſely beleue) but
are red and pronounced, to teache vs how to
haue our ſelues in that action, and that Ch
might witnes vnto our faith, as it were
his owne mouthe, that he hath ordeined thes
gnes ſo our ſpiritual vſe and comfort. We d
Mat.2.c. therefore examine our ſelues, according to S
1. Cor.11.e. Paules rule, & prepare our mindes, that we
Luk.22.b. be worthie partakers of ſo high myſteries. T
taking bread we giue thankes, breake and di
bute it, as Chriſt our ſauiour hath taught vs
nally the miniſtration ended, we giue tha
againe, according to his example, ſo that with
his worde and warrant, there is nothing in
holye action attempted.

The forme of Mariage.

¶ After the banes or contract hath bene pu
ſhed thre ſeueral dayes in the congregation
the intent that if anie perſon haue interſt
tle to ether of the parties, they may haue ſuffi
time to make their chalenge) the parties aſſem
at the beginning of the ſermon, and the mi
as tyme conuenient ſaith as followeth.

OF MARIAG

The Exhortation.

DEarly beloued brethren, we are h
gathered together in the ſight of G
and in the face of his Congregation,
knit and ioyne theſe parties toget
Hebr.13.a. in the 1 honorable eſtate of matrim

whiche was instituted and authorised 1
d him self in 1 paradise, man being then *Gene.2.d*
state of innocencie. For what time God *Prou.18.d*
heauen and earth, and al that is in them, ' *In Ebrue*
d created and facioned man also after *man is cal*
ne similitude and likenes, vnto whome *led Isch,*
e rule and lordship ouer all the bea- *and the*
the earth, fishes of the sea and fowles of *woman*
re be said, It is not good that man liue *Ischa,*
let vs mak him an helper like vnto him *wherby is*
d God broght a faste sleape vpon him, *wel ex-*
ke one of his ribbes, and shaped Heua *pressed the*
f, doing vs thereby to vnderstand, that *natural*
and we are one bodie, one flesh and *affinitie*
lood: signifying also vnto vs, the 2 my- *bet wixt*
vnion, that is betvene Christ and his *man and*
ch, for the which cause man 3 leaueth his *his wife.*
and mother, & taketh him to his wyfe, 2
e cumpanie with her: the which also he *Ephe.5.g.*
to loue, euen as our Sauiour loueth his 3
he, that is to say, his 4 elect and faithful *Gene 2.d.*
egation, for the which he gaue his life. *Mat.19.a*
nd semblably also it is the 5 wiues due- *Mar.10.a*
hudie to please and obey her housband, *2.Cor.6.d*
g him in all things that be godlie and 4
: for she is in subiection, and vnder the *ioh.17.b*
nance of her housband, so long as they *Rom.5.a.*
ue bothe 6 aliue. And this holie mariage *Hebr. 9.d*
a thing most honorable, is of suche ver- *1. Pet.3.d.*
d force, that thereby the housband hath 5
re right or power ouer his owne bo- *Ephe.5.e*
t the wife: and likewise the wife hathe *Colo.3.c*
wer ouer her own bodie, but the husbād *1.pet.3.a*
nuche as God hathe so knit them toge- *1.cor.11.a*
n this mutual societie to the procreation *1.tim.2.d.*
dren, that they shulde 8 bring them vp 6
feare of the Lord, and to the increase of *Rom.7.a.*
s kingdome. *1.Cor.7.g.*
matt.19.c.

1. Cor.7.a.1. pet.3 b. 8 ephe. 6.a.1.Tim.2.d.

Wherefore they that be thus couple
gether by God, can not be seuered or pur
te, vnles it be for a season with the asse
1 bothe parties, to the end to giue them
1. Cor. 7. a the more feruently to fasting and praye
uing diligent heed in the meane time,
their long being aparte be not a snare to
them into the daunger of Satã through
tinencie, and therefore to auoide fornic
euerie man ought to haue his owne wife,
euery woman her owne housband: so th
2 many as can not liue chaste, are 2 boun
Mat. 19. b. the commandement of God to mary, tha
1. cor. 7. b. reby the holie 3 temple of God, which
3 bodies, may be kept pure and vndefiled
1. Cor. 3. e. since our bodies are nowe become the
and. 6. d. membres of Iesus Christ, how horrible
2. cor. 6. d. testable a thing is, it to make them the
leui. 26. b. bres of an harlot? Euerie one ought ther
1. pet. 1. d to kepe his vessel in all 4 purenes and ho
for whosoeuer 5 polluteth and defileth th
4 ple of God him wil God destroy.
1. Thes. 4.
rom. 12. a.
ephes. 5. d. ¶ *Here the minister speketh to the partie*
5 *shal be maried, in this wise.*
1. Cor. 3. d.

I Require and charge you as you wil a
6 at the daye of iudgement, when the
1. Cor. 4. a. crets of all hearts shal be disclosed, t
matt. 7. a. either of you do knowe any impedi
rom. 2. a. why ye may not be lawfully ioyned tog
in matrimonie, that ye confesse it. For
wel assured, that so many as be coupled o
wise then Gods worde doeth alowe, a
ioyned together by God, nether is there
trimonie lawful.

¶ *If no impediment be by them declared, the*
Minister saith to the whole congregation.

I

ake you to witnes that be here preſent, eſeching you all to haue good remem- rance hereof: & moreouer, if there be any f you, which kno weth that either of theſe arties be cõtracted to any other, or know- ny other lawfull impediment, let them make declaration thereof.

o cauſe be alledged, the miniſter procedeth g.

Or aſmuche as no man ſpeaketh againſt this thing, you, N. ſhal proteſt here be- fore God, & his holie Congregation, that you haue taken, and are nowe contented ue, N. here preſent for your lawful wife, iſing to kepe her, to loue and intreat her things according to the t duetie of a faith ouſband, forſaking al other, during her life riefly to liue in an holie conuerſation her, keping faith and trueth in all poin- cording as the worde of God and his ho- oſpel doeth commande,

The anſwer.

uen ſo I take her before God, and in the nce of this his Congregation.

The miniſter to the ſpouſe alſo ſaith.

YOu, N. ſhal proteſt here before the fa- ce of God, in the preſence of this holie Congregation, that ye haue taken, and are nowe contented to haue, N. here ent for your lawfull houſband, promiſing in ſubiection and obedience, forſaking ther, during his life, and finally to liue in olie conuerſation wit him, keping faith & th in all pointes, as Gods worde doeth ſcribe.

The anſwer.

1
Coloſ.3.d.
2.pet.3.b.
matt.19.c
1.cor.7.b.
Mal.2.d.

2
1 Cor.11.c
ephe.5.c.
coloſ.3.c.
1.Tim.2.d
1.Pet.3.a.
eſai.6.2.d

Euen so I take him before God, and
the presence of this his Congregation.

The minister then saith,

GIue diligent eare then to the Gos
that ye may vnderstand how our
wolde haue this holie contract ke
obserued, and how sure and fast a
it is, which may in no wise be losed, accor
as we be taught in the 19. chap. of S. Matthe
Gospel.

THe Pharisies came vnto Christ to
pte him and to grope his minde, say
Is it lawfull for a man to put awa
wife for euerie light cause? He an
red, saying. Haue ye not red, that hew
created man at the beginning, made them
le and female? saying For this thing shal
leaue father and mother, and cleaue vn
wife, and they twaine shal be on flesh, so
they are no more two, but are one flesh.
no man therefore put a sunder that, wh
God hath coupled together.

IF ye beleue assuredly these wordes, w
our Lord & Sauiour did speake (accor
as ye haue heard them now rehearsed
of the holie Gospel) then may you be
teine, that God hathe euen so knit you
ther in this holie state of wedloke. Where
applie your selues to liue together in go
loue, in Christian peace and good exam
euer holding fast the band of charitie wi
any breache, keping faith & trueth the on
the other, euen as Gods word doeth appoi

*¶ Then the minister commendeth them to
in this or suche like sorte.*

he Lorde ſanctifie and bleſſe you: the powre the riches of his grace vpon you, e may pleaſe him, and liue together in loue to your liues end, So be it.

is ſung the 128 Pſalme, Bleſſed are they are the Lord, &c. or ſome other apperteto the ſame purpoſe.

THE VISITA-tion of the ſicke.

Eauſe the viſitation of the ſicke is a ning verie neceſſarie, and yet notwithſtanding it is hard to preſcribe all rules apperteining thereunto, we referre it to ſcretion of the godlie and prudent miniſter, according as he ſeeth the pacient affected, either may lift him vp with the ſwete ſes of Gods mercie through Chriſt, if he ue him much afraid of Gods threatnings trariwiſe, if he be not touched with the g of his ſinnes, may beate him downe Gods iuſtice: euermore like a ſkilful phyframing his medicine, according as the e requireth: and if he perceiue him to any neceſſaries, he not onelie relieueth ccording to his habilitie, but alſo pro- by others that he may be furniſhed ently. Moreouer the partie that is viſiay at all times for his comfort ſend for iniſter: who doeth not onely mak prayr him there preſently, but alſo if it ſo re- commendeth him in the publik prayere Congregation.

¶A PRAYER T
BE SAID IN VISI-ting of the ſicke.

O Our good God, Lord and Father, Creator and conſeruer of all things fountaine of all goodnes and bea tie, like as (among other thine in benefites, which thou of thy great goodn grace doeſt diſtribute ordinarily into all m thou giueſt them health of bodie, to th that they ſhuld the better knowe thy gre beralitie, ſo that they might be the more die to ſerue and glorifie thee with the ſa contrariwiſe, when we haue ill behaued ſelues in offending thy Maieſtie, thou ha cuſtomed to admoniſh vs, and cal vs vnto by diuers and ſundrie chaſtiſements, tha the which it hath pleaſed thy goodnes to due and tame our fraile fleſh: but eſpeciall the grieuous plagues of ſickenes and diſe vſing the ſame, as a meane, to awake and vp the great dulnes and negligence that vs all, & aduertiſing vs of our euil life by infirmities & dangers, eſpecially when as threaten the veri death, which (as aſſured ſingers of the ſame,) are all to the fleſh ex extreme anguiſh and torments, although be notwithſtanding to the ſpirit of the c medicines bothe good and wholeſome. them thou doeſt moue vs to returne vnto for our ſaluacion, and to call vpon thee in affli ctions, to haue thine helpe, which ar deare and louing Father.

In conſideration whereof we moſt neſtly praye vnto thee our good God, th wolde pleaſe thine infinite goodnes to h pitie on this thy poore creature whome

s it were, bounde and tyed to the bed
ſt grieuous ſicknes and brought to great
ute by the heauines of thine hand.
Lord entre not into a compt with him,
ler the rewarde due vnto his workes,
rough thine infinite mercie remitte all
es, for the whiche thou haſte chaſtiſed
gently, and behold rather the obedien-
che thy deare Sonne Ieſus Chriſt our
ath rendred vnto thee, to wit, the ſacrifi-
h it pleaſed thee to accept as a ful re-
ſe for all the iniquities of them that
him for their iuſtice and ſanctification,
their onelie Sauiour.
t it pleaſe thee, ô God, to giue him a
le & affection to receiue and acknow-
im for his onelie Redemer: to the end
t thou maiſt receiue this ſicke perſone
ercie, qualifying al thee troubles, which
es, the horror of death, and dreadfull
the ſame, may bring to his weake con-
nether ſuffer thou ô Lord, the aſſautes
mightie aduerſarie to prenaile, or to
m him the confortable hope of ſalua-
niche thou giueſt to thy dearelye be-
children.
foraſmuche as we are all ſubiect to the
e and condition, and to be viſited with
tel when it ſhall pleaſe thee to call vs
e ſame: we beſeche thee moſte humbly
with this thy poore creature whome
w preſently chaſtiſeſt, that thou wilt
ed thy rigorous iudgement againſt him
t thou woldeſt vouchſafe to ſhew him
cie for the loue of thy deare Sõne Ie-
ſt our Lord, who hauing ſuffered the
ameful and extreme death of the Croſ-
willingly the faute of this poore pa-
o the end thou mighteſt acknowe-
im, as one redemed with his pre-

cious blood, and receiued into the comm
of his bodie, to be participant of eternal
tie in the companie of thy blessed A
wherefore O Lord dispose, and moue hi
to receiue by thy grace with all meeke
gentle and fatherlie correction, whiche
hast layed vpon him, that he may indure
ciently and with willing obedience, s
ting him self with heart & minde to th
sed wil and fauorable mercie, wherei
now visitest him after this sorte for hi
and saluation. It may please thy goo
Lord to assist him in all his anguishes &
bles. And although the tongue and v
not able to execute their office in thi
to set foorthe thy glorie: that yet at th
thou wilt stirre vp his heart to aspire ve
onely, which art the onelie fountaine o
nes, and that thou fast roote and setle
heart, the swe e promises whiche tho
made vnto vs, in Christ Iesus thy So
Sauiour, to the intent he may rema
stant against all the assautes & tumultes
the enemie of our saluation may rais
trouble his conscience.

And seing it hath pleased thee, that
death of thy deare Sonne life eternal
be communicated vnto vs, & by the she
of his blood the washing of our sinnes
be declared, and that by his resurrectio
both iustice and immortalitie it wilde be
vs: it may please thee to applie this hol
wholsome medicine, to this thy poore
re in such extremitie, taking from him
bling and dreadfull feare, and to giue
stoute courage in the middes of all his p
aduersities.

And for as muche as all things, O hea
Father, be knowen vnto thee, and thou
according to thy good pleasure minist

l ſuche things as ſhall be neceſſarie
pedient: let it pleaſe thee, ô Lord, ſo
ſhe him by thy grace, as may ſeme
mete vnto thy diuine Maieſtie.
ceiue him, Lord, into thy protection:
hath his recourſe and acceſſe to thee
, and make him conſtant and firme in
mmandements and promiſes, & alſo
e all his ſinnes bothe ſecret, and
which are manifeſt: by the whyche
he moſte grieuouſly prouoked thy
and ſeuere iudgements againſt him,
in place of death (the whiche both
d all we haue iuſtely merited) thou
raunt vnto him that bleſſed life,
we alſo attend and loke for by thy
and mercie.
Neuertheles, ô heauenly Father, if thy
pleaſure be that he ſhal yet liue lon-
this worlde: it may then pleaſe thee
met in him thy graces, ſo as the ſame
erue vnto thy glorie: yea, Lord, to the
he may conforme him ſelf, the more
ntly and with more carefulnes, to the
ple of thy Sonne Chriſt Ieſus, & that
ouncing him ſelf he may cleaue ful-
o him, who to giue conſolacion and
vnto all ſinners, to obteine remiſsion
their ſinnes and offences, hath caried
him into the heaues, the theef which
rucified with him vpon the Croſſe.
Butif the time by thee appointed be-
that he ſhall departe from vs vnto
make him to feele in his conſcience,
rd, the frute and ſtrength of thy grace,
hereby he may haue a new taſte of
fatherlie care ouer him, from the be-
ing of his life vnto the very end of
ame, for the loue of thy deare Sonne

Ieſus Chriſt our Lord.

Giue him thy grace, that with a p
heart and ful aſſurance of faith, he ma
ceiue to his conſolation ſo great an
cellent a treaſure to wit, the remiſſio
his ſinnes in Chriſt Ieſus thy Sonne,
now preſenteth him to this poore pe
in diſtres, by the vertue of thy pro
reueiled vnto him by thy worde, whi
hath exerciſed with vs in thy Church
Congregation, and alſo in vſing the S
ments, which thou therein haſt eſtabli
for cõfirmacion of all their faith that
in thee vnfainedly.

Let true faith, O Lord, be vnto hi
a moſte ſure buckler thereby to
the aſſautes of death and more bol
walke for the aduancemẽt of eternal
to the end, that he hauing a moſte li
apprehenſion thereof, may reioyce
thee in the heauens eternally.

Let him be vnder thy protection
gouernance, ô heauẽly Father, & alth
he be ſicke, yet canſt thou heale him:
caſt downe, but thou canſt lift him v
is ſore troubled, but thou canſt ſen
dreſſe: he is weake, thou canſt ſend ſtr
he acknowledgeth his vncleãnes, his
his filthines and iniquities, but thou
waſh him, & make him cleane: he is w
ded, but thou canſt miniſter moſte ſo
gne ſalues: he is fearfull and trembli
thou canſt giue him good courage &
nes. To be ſhort, he is, as it were, vt
loſte, and as a ſtrayed ſhepe: but thou
call him home to thee againe. Where
O Lorde, ſeinge that this poore crea
(thine owne workemãſhip) reſigneth
wholly into thy handes, receiue him

nercifull protection. Alſo we poore
able creatures, which are, as it were,
e field ready to fight till thou with-
e vs from the ſame, vouchesaue to
gthen vs by thine holie Sprit, that we
obteine the victorie in thy Name a-
ſt our deadly and mortal enemie. And
ermore, that the affliction and cõbat
as thy poore creature in moſte grie-
s torments may moue vs to humble our
s with all reuerent feare and trem-
g vnder thy mightie hand, knowing
we muſt appeare before thy iudgemẽt
when it ſhal pleaſe thee ſo to appoint.
O Lord, the corruptiõ of our fraile na-
is ſuche, that we are vtterly deſtitute
ny meane to appeare before thee, ex-
t it pleaſe thee to make vs ſuch as thou
ſelf requireſt vs to be: and further, that
u giue vs the ſpirit of mekenes and hu-
itie, to reſt and ſtay wholy on thoſe
gs which thou onely commandeſt.

But for aſmuche as we be all together
worthie, to inioye ſuche benefites, we
eche thee to receiue vs in the Name of
deare Sonne our Lord, and maſter, in
oſe death & ſatiſfaction ſtãdeth wholy
hope of our ſaluation.

It may alſo pleaſe thee, O Father of
mfort and cõſolation, to ſtrengthen with
y grace thoſe which imploye theyr tra-
l and diligẽce to the ayding of this ſicke
rſone, that they faint not by ouer muche
d continual labour, but rather to go
artlie and cherefully forwarde in doing
eyr indeuors towardes him: and if thou
ke him from them, ther of thy goodnes
comfort them, ſo as they may paciently
eare ſuche departing, and praiſe thy Name

in all things. Alſo ô heauenly Father, y
cheſafe to haue pitie on al other ſicke
ſones, and ſuche as be by any other w
or means afflicted, and alſo on thoſe
as yet are ignorant of thy trueth, and
perteine neuertheles vnto thy kingd
In lyke maner on thoſe that ſuffer p
cution, tormented in priſones, or other
troubled by the enemies of thy verite
bearing teſtimonie to the ſame. Finall
all the neceſsities of thy people, and
all the ruins or decayes which Satan
brought vpon thy Churche. O Fathe
mercie, ſpread forthe thy goodnes vp
thoſe that be thine, that we forſaking
ſelues, may be the more inflamed and
firmed to reſt onely vpon thee alone.
Graunt theſe our requeſtes, O our d
Father, for the loue of thy deare Sõne
Sauiour Ieſus Chriſt, who liueth and
gneth with thee in vnitie of the h
Ghoſt, true God, for euermore. So be

Of buryall.

THe corps is reuerently brought
the graue, accõpanied with the C
gregation, without any further ce
monies: whiche being buryed, t
miniſter if he be preſent, and requi
goeth to the Churche, if it be not farre
and maketh ſome comfortable exhort
to the people, touching death and reſu
ction.

TH

HE ORDRE OF e eccleſiaſtical diſcipline.

S no citie, towne, houſe or familie can mainteine theyr eſtate & proſper, without policie and gouernãce: euen ſo the Churche of God: n requireth more purely to be gouerhen any citie or familie, can not withpiritual policie and eccleſiaſtical diſcicontinue, increaſe & flouriſh. And as worde of God is the life and ſoule of Church: ſo this godlie ordre and diſci-, is as it were ſinnewes in the bodie, h knit & ioyne the mẽbres rogether decent order and comlines. It is a e to ſtay the vicked from their miſs. It is a ſpurre to prick forwarde ſuche ſlowe and negligent: yea, and for all , it is the Fathers rodde, euer in a reaſon to chaſtiſe gẽtly the fautes cõmitted, to cauſe them afterwarde to lyue in godlie feare and reuerence. Finally it ordre left by God vnto his Churche, reby men learne to frame their willes, doings according to the Law of God, ſtructing and admoniſhing one ano-, yea, & by correcting & puniſhing all inate rebelles & conteners of the ſame.

The neceſſitie of diſcipline.

1 *Ephe. 5.*

What diſcipline is.

ere are three cauſes chiefly whyche e the Church of God to the executing iſcipline. Firſt, that men of euill cõuerſon be not nombred among Gods chil-, to their Fathers a reproche, as if the ch of God were a ſãctuarie for naughand vile perſones. The ſecond reſpect that the good be not infected with cõ-ying the euil: whiche thing Saint Paul

For what cauſes it ought to be vſed.

2 *Epheſ. 5.*

foreſawe, when he commãded the Co
thians to baniſh from among them the
ceſtuous adulterer, ſaying. A litle l
maketh ſowre the whole lumpe of
The thirde cauſe is that a man thus c
fled, or excommunicated, might be a
med of his faut, and ſo through repen
come to amendment: the which thing
Apoſtle calleth deliuering to Satan,
his ſoule may be ſaued in the daye o
Lord: meaning that he might be puni
with excommunication, to the inte
ſoule ſhulde not periſh for euer.

1. Cor. 5. b. Gal. 5. b
2. Theſ. 3. b 1. cor. 5. c.

The order of proceding in priuate diſcipline.

First therefore it is to be noted that
cenſure, correction or diſcipline, be
priuate or publicke: priuate, as if a ma
mit either in maners or doctrine a
thee, to admonith him brotherly: be
ne him and thee: if ſo be he ſtuburnly
thy charitable aduertiſments, or els b
tinuãce in his faute, declare that he a
deth not, then, after he hath bene the
cond time warned in preſence of t
three witneſſes, and continueth obſti
in his errour, he ought as our Sa
Chriſt commandeth, to be diſcloſed
tered to the Churche, ſo that accordi
publicke diſcipline, he either may b
ceiued through repentance, or els be
niſhed, as his faute requireth

Mat. 18. b. Luk. 17 a. iam 5. d. leuit. 19. d 2. theſ. 3. d

Publicke diſcipline

What things are to be obſerued in priuate diſcipline.

And here, as touching priuate diſci
three things are to be noted. First, tha
admonitions proceade of a godlie zea
conſcience, rather ſeking to winne our
ther, then to ſclander him. Next, tha
be aſſured, that his faute be repro
by Gods worde. And finallye, that we
ſuche modeſtie and wiſdome, that if
ſome what doubt of the matter, when

monish him yet with godlie exhor-
s he may be brought to the knowled-
his faute. Or if the faute apperteine to
, or be knowen of diuerse, that our
nition be done in presence of some
m.

iefly, if it concerne the whole Church
he sorte that the concealing thereof
t procure some danger to the same,
hen it be vttered to the Ministers, and
rs, to whom the policie of the Church
apperteine.

Of publick discipline, and of the end thereof.

o in publicke discipline it is to be ob-
d, that the Ministerie pretermit no-
at any tyme vnchastised with one
of punishment or other, if they per-
any thing in the congregation, either
in example, sclanderous in maners, or
deeming their profession: as if there
y couetous persone, any adulterer, or
cator, forsworne, thief, briber, false wit
earer, blasphemer, dronkard, sclande-
surer, any persone disobedient, sedi-
or dissolute, any heresie or sect, as Pa-
al, Anabaptistical and suche licke:
y, whatsoeuer it be that might spot
Christian Congregation, yea, rather
soeuer is not to edification, ought not
scape either admonition or punishe-
t.

1 *Ephes.* 5.

nd because it commeth to passe some-
e in the Churche of Christ, that when
t remedies assayed, profit nothing, they
proceede to the Apostolical rodde and
ction, as vnto excomunication (which
e greatest and last punishment belon-
to the spiritual Ministerie) it is ordei-
that nothing be attempted in that be-
without the determinatiō of the who-

Excommunication is the last remedie.

le Church: wherein alſo they muſt be
and take good hede, that they ſeme
more readie to expel from the Cong
tion, then to receiue againe thoſe, in w
they perceiue worthie frutes of repe
ce to appeare: nether yet to forbid h
hearing of ſermõs, which is excluded
the Sacraments and other duetie
Church, that he may haue libertie a
caſion to repent: finally, that all pu
ments, corrections, cenſures and ad
nitions ſtretche no further, then
Gods worde with mercye
may lawfullye beare.

Regor in punishemẽt ought to be auoided.

Gods worde u the onlie rule of discipline.

MATTH. XVIII.

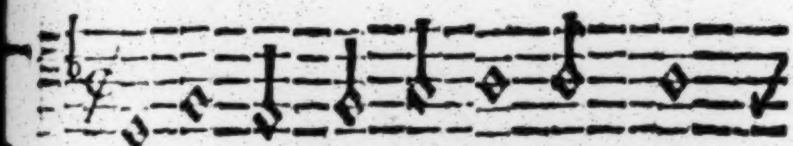
If any refuſe to heare the Congrega
let him be to thee as an heathen, a
a Publicane.

PSALMES OF DAVID.

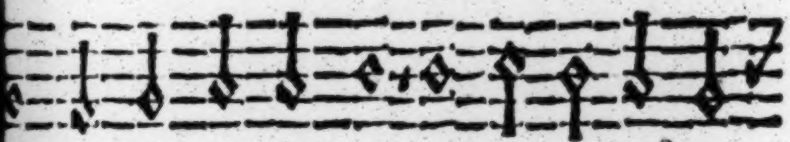
* * *

PSALME I. Tho. Ster.

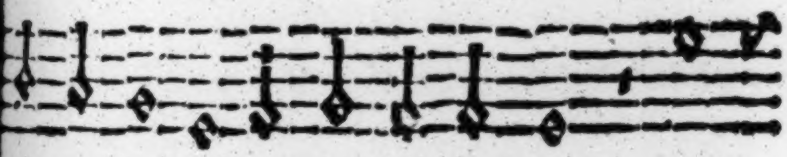
Whether it was Esdras, or any other that gathered the Psalmes into a boke, it semeth he did set this Psalme first, in maner of a preface, to exhort all godly men to studie and meditate the heauenlye wysdome: for the effect hereof is, that they be blessed, whyche exercise themselues wholly all their lyfe to Gods law: and that the wicked contemners of God, though they liue for a while fortunate, yet at length shall come to miserable destruction.



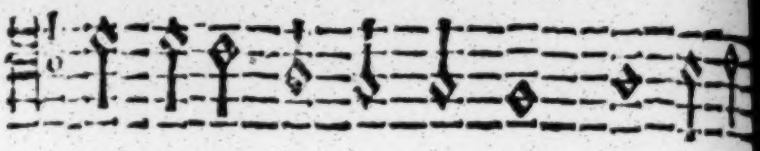
He man is bleſt that hath not bent



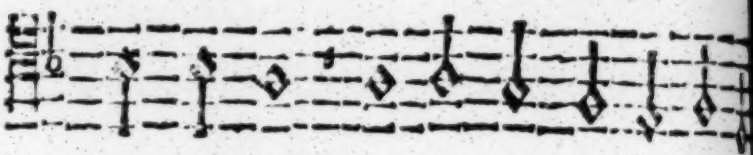
to wicked rede his eare: Nor led his life as



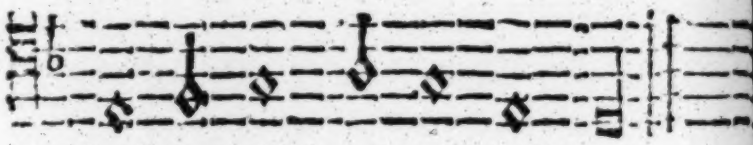
ſinners do, nor ſat in ſcorners chaire. 2 But



in the Law of God the Lord doeth set his



whole delight, And in that Law doth exer



cise him self both day and night.

3 He ſhall be like the tree that groweth
faſt by the riuer ſide,
Which bringeth forth moſte pleaſant frute
in her due time and tide.
Whoſe leafe ſ all neuer fade nor fall,
but floriſh ſtill and ſtand:
Euen ſo all things ſhall proſper well,
that this man taketh in hand.

4 So ſhal not the vngodlie men,
they ſhalbe nothing ſo:
But as the duſt, which from the earth
the windes driue to and fro.
5 Therefore ſhall not the wicked men
in iudgement ſtand vpright:
Nor yet the ſinners with the iuſte
ſhal come in place or ſight.

6 For why? the way of godlie men
vnto the Lord is knowen:
And eke the waye of wicked men
ſhal quite be ouerthrowen.

The Prophet Dauid reioyceth, that not withstanding his enemies rage & wordlie power, yet God wil continue his kingdome for euer & aduance it, euen to the furmost end of the worlde. And therefore he exhorteth Kings & rulers, that setting vaine glorie aside they wold humbly submit them selues vnder Gods yoke, for it is in vaine to resist. Here in is figured Christ and his kingdome.

Sing this Psalme with the first tune.

WHy did the gentiles tumultes raise?
what rage was in their braine
Why did the Iewish people muse
seing all is but vaine?
The Kings and rulers of the earth
conspire and ar all bent
Against the Lord and Christ his Sonne,
which he among vs sent.

Shall we be bound to them, saye they?
let all their bondes be broke,
and of their doctrine and their lawe
let vs reiect the yoke.
But he that in the heauen dwelleth,
their doings wil deride,
and make them all as mocking stockes
throughout the worlde so wide.

For in his wrath the Lord will speake
to them vpon a day.
And in his furie trouble them,
and then the Lord will say.
I have anointed him my King
vpon myne holie hill:
Will therefore Lord preache thy lawes
and eke declare thy will.

For in this wise the Lord him self
did say to me, I wotte,

Thou art my deare and onelye Sonne:
to day I thee begotte.
8 All people I will giue to thee,
as heires at thy requeſt:
The ends and coaſtes of all the earth
by thee ſhall be poſſeſt.

9 Thou ſhalt thē bruſe euen with a mace
as men vnder foote trodde:
And as the porters ſheards ſhalt breake
them with an yron rodde.
10 Now ye, O King and rulers all,
be wiſe therefore and learnde,
By whome the matters of the worlde
be iudged and diſcernde.

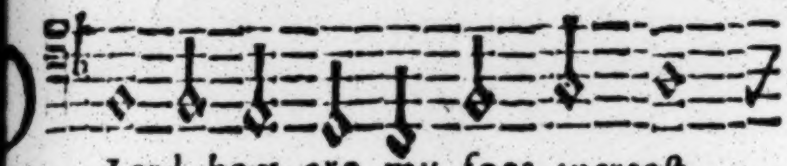
11 Se that ye ſerue the Lorde aboue
in trembling and in feare.
Se that with reuerence ye reioyce
to him in lyke maner.
12 Se that ye kiſſe and eke embrace
his bleſſed Sonne, I ſay,
Leſt in his wrath ye ſuddenly
periſſhe in the midde way.

13 If once his wrath neuer ſo ſmall
ſhall kindle in his breſt,
Oh, then all they that truſt in Chriſt,
ſhall happy be and bleſt.

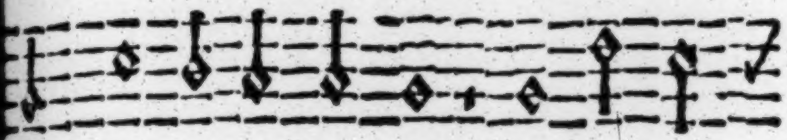
PSALME III. Tho. Ster.

¶ *Dauid being perſecuted, and driuen out of his kingdome by his owen ſonne Abſalom, was greatly tormented in minde for his ſinne againſt God, and therefore calleth vpon God and waxeth bolde through his promiſes, againſt the great terrors of his enemyes, and againſt death it ſelf, which he ſawe preſent before his eyes. Finally, he reioyceth for the good ſucceſſe and victorie that God gaue him, and all the Churche ouer his enemies.*

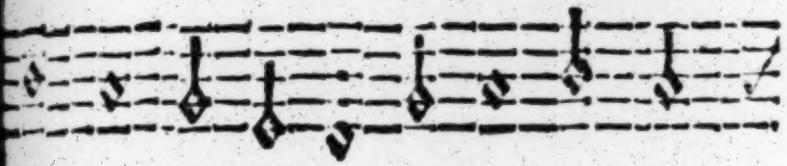
O Lo



Lord how are my foes increaſt,

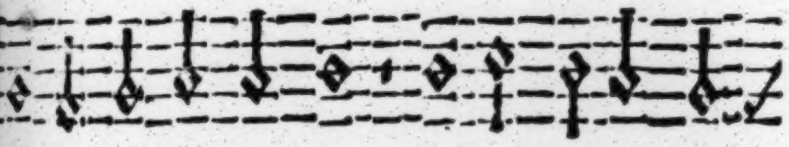


which vexe me more and more? They kil mine

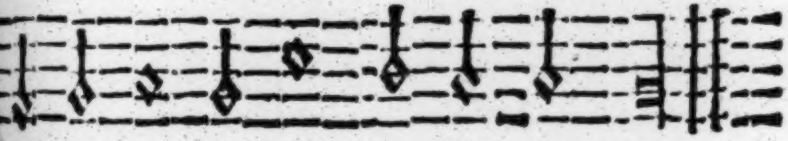


heart when as they ſay, God can him not

reſtore But thou, ô Lord, art my defenſe



when I am hard beſtead: My worſhip and mine



honour both, and thou holdſt vp mine head.

Then with my voyce vpon the Lord
I did bothe call and cry:
he out of his holy hill
did heare me by and by.
laide me downe, and quietly
I ſlept and roſe againe.
why? I know aſſuredly,
the Lord will me ſuſtaine.

6 If ten thouſand had hemde me in,
I colde not be afraide:
For thou art ſtill my Lord, my God,
my Sauiour and mine aide.
7 Riſe vp therefore, ſaue me, my God,
for now to thee I call:
For thou haſt broke the cheekes and teeth
of theſe wicked men all.

8 Saluacion only doeth belong
to thee, ô Lord, aboue:
Thou doeſt beſtowe vpon thy folke
thy bleſſing and thy loue.

PSALME IIII. Tho. Ster.

¶ When Saul perſecuted him, he called vpon God, ſtinge moſte aſſuredly in his promes, and thor bodly reproueth his enemies, who by wylfull ma reſiſted his dominion and finally preferreth the nour of God before all wordlie treaſurs. Let vs wiſe learne to truſt in Gods promiſes, when we afflicted with any kinde of croſſe and ſo we ſhal ther feare our enemies, nor yet be ouercome with tations.

¶Sing this as the 3. Pſalme.

O God that art my righteouſnes,
Lord, heare me when I call:
Thou haſt ſet me at libertie,
when I was bond and thral.
2 Haue mercie, Lord, therfore on me,
and grant me this requeſt,
For vnto thee vnceſſantlye,
to cry I will not reſt.

3 O mortall men how long will ye
my glorye thus deſpyſe?
Why wander ye in vanitie

and follow after lies?
owe ye that good and godly men
the Lord doeth take and chuſe:
when to him I make my plaint,
he doeth me not refuſe.

nne not, but ſtand in awe therefore
examine well your heart,
in your chamber quietlye
ſee you your ſelues conuert.
ffer to God the ſacrifice
of righteouſnes, I ſay.
loke that in the liuing Lord
you put your truſte alway.

The greater ſort craue wordlye goods,
and riches do embrace.
Lord, grant vs thy contenance,
thy fauour and thy grace.
For thou thereby ſhalt make mine heart
more ioyfull and more glad,
enthey that of there corne and wine
full great increaſe haue had.

In peace therefore lie downe will I,
taking my reſt and ſlepe:
thou onlie wilt me, ô Lord,
alone in ſauetie kepe.

PSALME V. Tho. Ster.

David hauing ſufferred great calamitie as well by Doeg and Achitophel Sauls flatterrers, as by other infinitie enemies, calleth to God for ſuccour, ſhewing how requiſite it is, that God ſhould puniſhe the malicious enuie of his aduerſaries. After being aſſured of proſperous ſucceſſe, he conceiueth comforte, concluding, that when God ſhall deliuer him others alſo ſhal be partakers of the ſame mercies.

¶Sing this as the 3. Pſalme.

INcline thyne eares vnto my wordes,
ô Lord, my plaint conſider,
2 And heare my voyce: my King, my God
to thee I make my prayer.
3 Heare me betime, Lord, tary not:
for I will haue reſpect,
My prayer early in the morne
to thee for to direct.

4 And I will truſt through pacience
in thee, my God, alone:
That art not pleaſde with wickednes
and ill with thee dwelth none
5 And in thy ſight ſhall neuer ſtand
theſe furiours fooles, ô Lord:
Vaine workers of iniquitie
thou haſt alwayes abhord.

6 The liers and the flatterers
thou ſhalt deſtroy them than:
And God will hate the bloed thirſtie,
and the deceitfull man.
7 Therefore will I come to thine houſe,
truſting vpon thy graee:
And reuerently will worſhip thee,
toward thine holy place.

8 Lord, leade me in thy righteouſnes,
for to confund my foes,
And eke the waye that I ſhall walke,
before my face diſcloſe.
9 For in there mouthes there is no trueth:
there heart is foule and vaine:
10 Their throte an open ſepulchre:
their tongues do gloſe and faine.

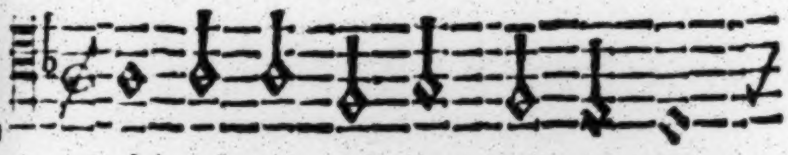
11 Deſtroy their falſe conſpiracies

that they may come to nogh::
uert them in there heapes of ſinne
which haue rebellion wroght.
But thoſe that put there truſt in thee
let them be glad alwayes,
d render thankes for thy defenſe,
and giue thy Name the praiſe.

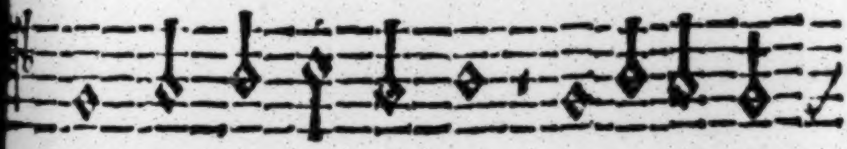
For thou with fauour wilt increaſe
the iuſt and righteous ſtill,
d with thy grace, as with a ſhield,
defend him from all ill.

PSALME VI. Tho. Ster.

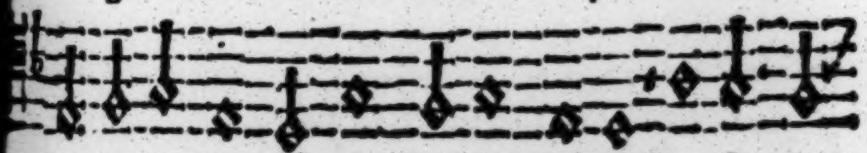
When Dauid by his ſinnes had prouoked Gods wrath, and now felt not onely his hand againſt him but alſo conceiued the horrors of death euerlaſting he deſireth forgiuenes, be wailing that if God toke him awaye in his indignation, he ſhoulde lacke occaſion to praiſe him, as he was wont to do, whiles he was among men. Then ſuddenly feling Gods mercie, he ſharply rebuketh his enemies, which reioyced in his affliction.



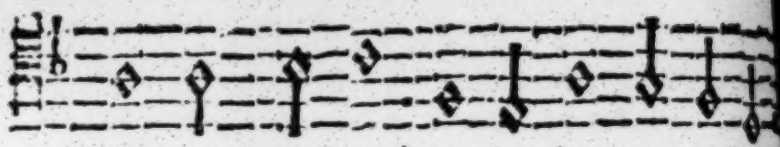
Ord in thy wrath reproue me not



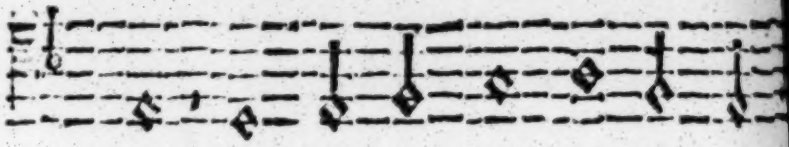
thogh I deſerue thine ire. Ne yet correct



me in thy rage, ô Lord, I the deſire. For I am



weake: therefore, ô Lord, of mercy me for



beare, and heale me, Lord: for why thou

knowest my bones do quake for feare.

3 My ſoule is troubled very ſore,
and vexed vehemently:
But Lord, how long wilt thou delay
to cure my miſerie,
4 Lord, turne thee to thy wonted grace,
my ſilly ſoule vptake:
Oh, ſaue me, not for my deſerts,
but for thy mercies ſake.

5 For why? no man among the dead
remembreth the one whit:
Or who ſhall worſhip thee ô Lord,
in the infernal pit?
6 So greuous is my plaint and mone,
that I waxe wondrous faint:
All the nightlong I waſh my bed
with teares of my complaint.

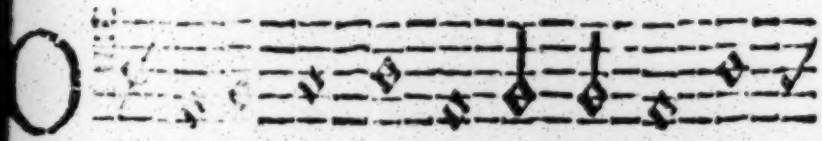
7 My ſight is dimme and waxeth olde
with anguiſh of myne heart,
For feare of thoſe that be my foes,
and wolde my ſoule ſubuert.
8 But now awaye from me all ye

that worke iniquitie:
why? the Lord hath heard the voyce
of my complaint and crie.

He heard not onely the requeſt,
and prayer of mine heart:
it receiued at mine hand,
and toke it in good parte.
And now my foes, that vexed me,
the Lord wil ſoone defame,
and ſuddenly confound them all,
to their rebuke and ſhame.

PSALME VII. Tho. Ster.

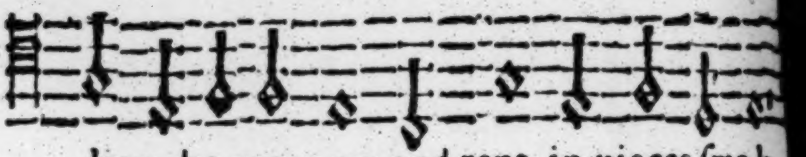
Being falſly accuſed by Chus, one of Sauls kinſmen, he maketh to God to be his defender, to whome he commendeth his innocencie firſt, ſhewing that his conſcience did not accuſe him of any euil towardes Saul: next that it touched Gods glorie to awarde ſentence againſt the wicked. And ſo entring into the conſideration of Gods mercies and promeſſe, he waxeth bolde and deſpiſeth the vaine enterpriſes of his enemies, threatning that that ſhal fall on their owen neckes, which they haue purpoſed for others.



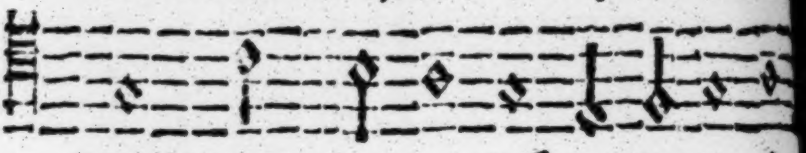
O Lord my God, I put my truſt and

confidence in thee: Saue me from thē that

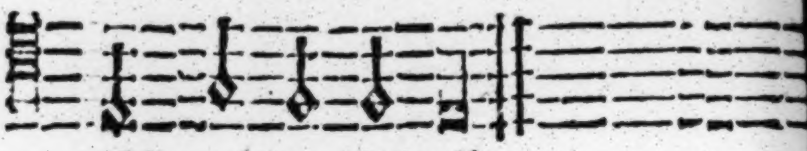
me pur ſue, and eke deliuer me, Leſt like a



lion he me teare, and rent in pieces ſmal-



Whileſt there is none to ſuccour me, and



ridde me out of thrall.

3 O Lord my God, if I haue done
the thing that is not right,
Or els if I be found in faut,
or giltie in thy ſight:
4 Or to my friend rewarded euill,
or left him in diſtres,
Which me purſude moſte cruelly
and hated me cauſeles.

5 Then let my foes purſue my ſoule,
and eke my life downe thruſt
Vnto the earth, and alſo lay
mine honour in the duſt.
6 Stert vp, ô Lord, now in thy wrath,
and put my foes to paine:
Performe thy kingdome promiſed
to me which wrong ſuſtaine.

7 Then ſhal great nations come to thee
and know thee by this thing.
If thou declare for loue of them
thy ſelfe as Lord and King.
8 And thou that hart of all men iudge,
ô Lord, now iudge thou me

According

rding to my righteousnes,
and mine integritie.
the second part
ord cease the hate of wicked men,
and be the iust mans guide.
y whome the secrets of all hearts,
are searched and descride.
take mine helpe to come of God
in all my grief and smart:
doeth preserue all those that be
of pure and perfect heart.

he iust man and the wicked bothe
God iudgeth by his power
at he feleth his mightie hand
euen euerie day and houre.
Except he change his minde, I dye:
for euen as he shulde smite,
heth his sword, his bowe he bendth
aiming where he may hit.

And doeth prepare his mortall dartes,
his arrowes keene and sharpe
them that do me persecute,
whiles he doeth mischief warpe.
But lo, thogh he in trauell be
of his deuilish forecast,
d of his mischief once conceiued,
yet bringth forthe naught at last.

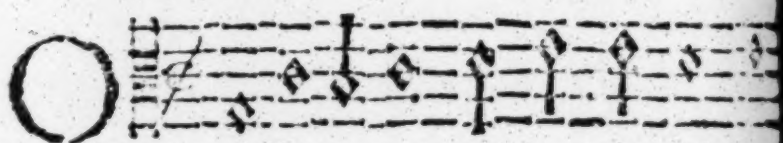
He digth a ditch and delueth it depe
in hope to hurt his brother:
t he shall fall into the pit,
that he digde vp for other.
Thus wrong returneth to the hurt
of him, in whome it bred:
d all the mischief that he wroght,
shall fall vpon his head.

I will giue thankes to God therefore,

that iudgeth righteouſly:
And with my ſong will praiſe the Name
of him that is moſte hie.

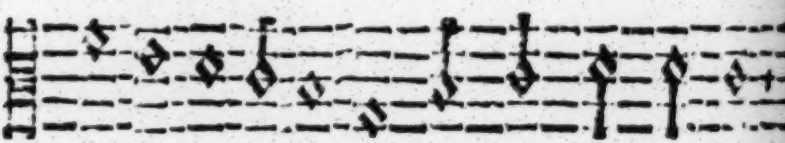
PSALME VIII. Tho. Ster.

¶ *The Prophet conſidering the excellent liberalitie, fatherlie prouidence of God towardes man, whom he made as it were a god ouer all his workes, doth not onely giue great thankes, but is aſtoniſhed with the admiration of the ſame, as one nothing able compaſſe ſuche great mercies, and ſo endeth.*



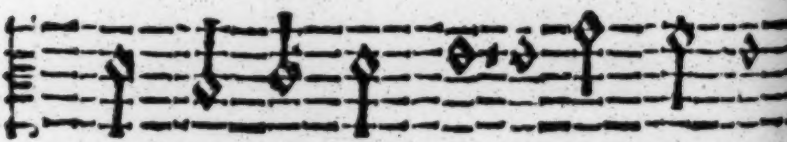
O God our Lord how wonderfull, are

thy workes euerie where, whoſe fame ſur-

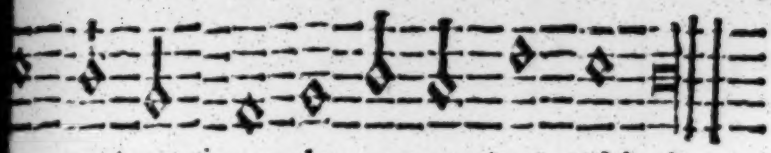


munt indignitie aboue the heauens cleare,

Euen by the mouthes of ſucking babes, thou



wilt confound thy foes: For in theſe babes



thy might is ſeene thy graces they diſcloſe.

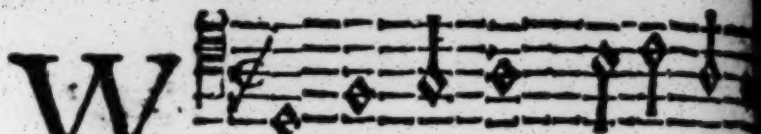
And when I ſee the heauens hight,
the workes of thine owen hande,
Soone, the moone and all the ſtarres
in ordre as the ſtande.
What thing is man, Lord, thinke I the,
that thou doeſt him remembre?
what is mans poſteritie,
that thou doeſt it conſidre.

For thou haſte made him litle leſſe,
then Angels in degree:
thou haſt crowned him alſo
with glorie and dignitie.
Thou haſt preferd him to be Lord
of all thy workes of wonder:
that his feete haſt ſet all things,
that he ſhulde kepe them vnder.

As ſheepe and neat, and all beaſts els,
that in the fields do fede.
Foules of the aire, fiſhe in the ſea,
and all that therein breede
Therefore muſt I ſay once againe,
O God, that art our Lord,
how famouſe and how wonderful
are thy workes through the worlde?

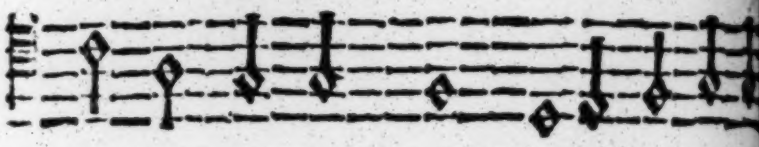
PSALME IX. Tho. Ster.

After he had giuen thankes to God for the ſundrie victories that he had ſit him againſt his enemies and alſo proued by manifold experience how ready God was at hand in all his troubles, he being now likewiſe in dãger of newe enemies, deſireth God to helpe him according to his wont, and deſtroy the malicious arrogancie of his aduerſaries.

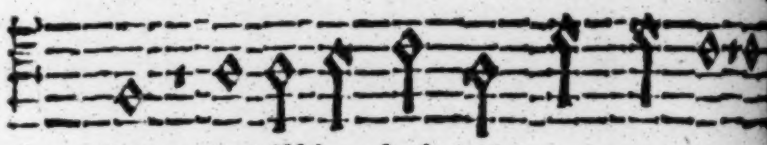


With heart and mouth vnto the Lo

will I ſing laude and praiſe. And ſpeake of

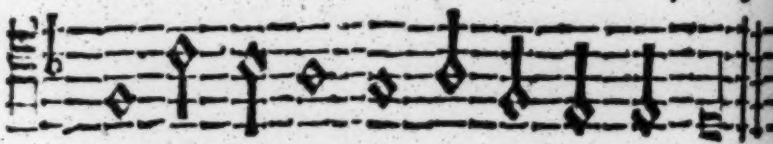


all thy wondrous workes, and thē declare al



wayes. I will be glad and muche reioyce, in

thee, ô God moſte hie, And make my ſongs



extoll thy Name aboue the ſtarrie ſkie.

5 For that my foes are driuen backe,
and turned vnto flight:
They fall downe flat and are deſtroyed
by thy great force and might.
4 Thou haſt reuenged all my wrong:
my griefe and all my grudge:
Thou doeſt with iuſtice heare my cauſe,
moſte like a righteous iudge.

The

Thou doeſt rebuke te heathen folke,
and wicked ſo confound,
at afterwarde the memorie
of them can not be found.
My foe, thou haſte made good diſpatch,
and all our townes deſtroyede:
ou haſte their fame with them defaced
through all the worlde ſo wide.

Knowe thou that he which is aboue,
for euer more ſhal reigne,
d in the ſeate of equitie
trew iudgement wil mainteine.
With iuſtice he will kepe and guide
the worlde and euerie wight:
d ſo will yelde with equitie
to euerie man his right.

He is protector of the poore,
what time they be oppreſt:
is in all aduerſitie
their refuge and their reſt.
All they that knowe thine holie Name
therefore ſhall truſt in thee:
thou forſakeſt not their ſute
in their neceſſitie.

Sing Pſalmes therefore vnto the Lord,
that dweth in Sion hil:
liſhe among all nations
his noble acte and wil.
For he is mindefull of the blood
of thoſe that be oppreſt,
getting not th' afflicted heart,
that ſeketh to him for reſt.

Haue mercie, Lord, on me poore wretch
whoſe enemies ſtill remaine,
ich from the gates of death art wonte
to raiſe me vp againe,

14 In Sion that I might ſet forthe
thy praiſe with heart and voyce.
And that in thy Saluation, Lord,
my ſoule might ſtill reioyce.

15 The heathen ſticke faſt in the pit,
that they them ſelues preparde
And in the net that they did ſet,
their owen feete faſt are ſnarde.
16 God ſhewth his iudgements, which were good
for euerie man to mārke:
When as ye ſee the wicked man
lie trapt in his owne warke.

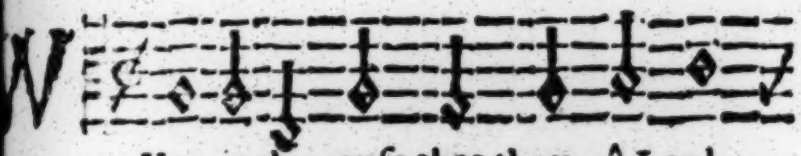
17 The wicked and the ſinfull men
go downe to hell for euer:
And all the people of the worlde,
that will not God remember.
18 But ſure the Lord will not forget
the poore mans griefe and paine:
The pacient people neuer loke
for helpe of God in vaine.

19 O Lord, ariſe, leſt men preuaile,
that be of worldlie might,
And let the heathen folke receiue
their iudgement in thy ſight.
20 Lord, ſtrike ſuche terrour, feare and drede
into the hartes of them,
That they may knowe aſſuredly,
they be but mortall men.

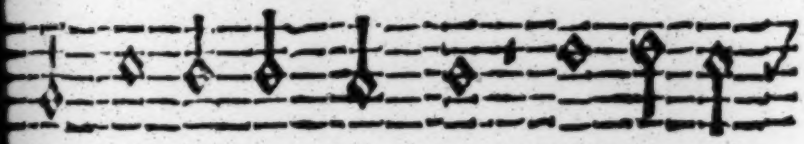
PSALME X. Tho. Ster.

¶He complaineth of the fraude, rapine, tyrannie, & all kindes of wrong, which wordelie men vſe, aſſigning the cauſe thereof, whiche was, that wicked men, being as it were drunken with worldly pruſperitie, and therefore ſetting aparte all feare and reuerence towards God, thinke they may do all things with

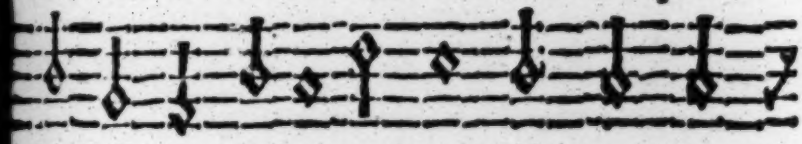
without controwling. Therefore he calleth vpon God to ſend ſome remedy againſt theſe deſperate wils and at length comforteth him ſelf with hope of deliuerance.



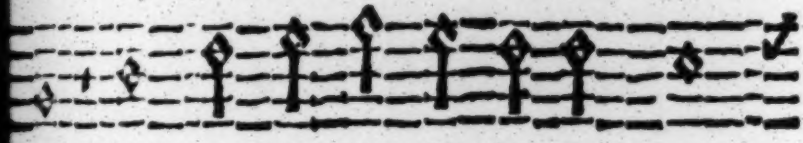
WHat is the cauſe that thou, ô Lord



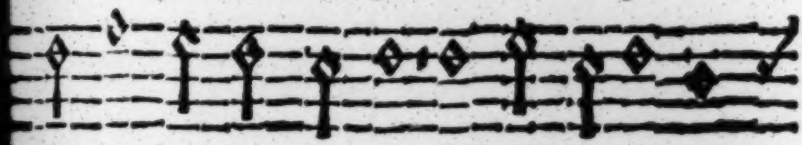
art now ſo farre from thine, And kepeſt



cloſe thy countenance from vs this troublous



time? The poore doeth periſh by the proude



and wicked mens deſire: Let thé be taken

in the craft, that they them ſelues conſpire.

For in the luſte of his owen heart
th'vngodly doeth delite:
doeth the wicked praiſe him ſelf,
and doeth the Lord deſpite.

4 He is ſo proude that right and wrong
he ſetteth all a parte:
Nay, nay, there is no God, ſaith he:
for thus he thinketh in heart.

5 Becauſe his wayes do proſper ſtill,
he doeth thy Lawes neglect,
And with a blaſte doeth puffe againſt
ſuche as wolde him correct.
6 Tuſh, tuſh, ſaith he, I haue no drede
leſt mine eſtate ſhulde change.
And why? for all aduerſitie
to him is very ſtrange.

7 His mouth is ful of curſednes,
of fraude, deceit and guile:
Vnder his tongue doeth miſchief ſit,
and traueil all the while.
8 He lieth hid in wayes and holes,
to ſlay the innocent:
Againſt the poore that paſſe him by,
his cruell eyes are bent.

9 And like a lion, priuely
lieth lurking in his denne,
(If he may ſnare them in his nette,)
to ſpoile poore ſimple men.
10 And for the nones full craftely
he crowcheth downe, I ſay:
11 So are great heapes of poore men made
by his ſtrong power his pray.

12 Tuſh, God forgetteth this, ſaith he:
therefore may I be bolde:
His countenance is caſt aſide:
he doeth it not beholde:
13 Ariſe, ô Lord, ô God in whome
the poore mans hope doeth reſt:
Elft vp thine hand, forget not, Lord,

the poore that be oppreſt.

What blaſphemie is this to thee?
Lord doeſt not thou abhorre it,
heare the wicked in their hearies
ſay, Tuſh, thou careſt not for it?
But thou ſeeſt all this wickednes,
and well doeſt vnderſtand.
That friendles and poore fatherles
are left into thine hand.

Of wicked and malicious men
then breake the power for euer,
atthey with their iniquitie
may periſh altogether
The Lord ſhal reigne for euermore
as King and God alone:
dhe will chaſe the heathen folke
out of his lande echone.

Thou hearſt, ô Lord, the poore mens plaint,
their prayers and requeſt:
eir heartes thou wilt confirme vntil
thine eares to heare be preſt.
To iudge the poore and fatherles,
and helpe them to their right,
at they may be no more oppreſt
with men of worldly might.

PSALME XI. Tho. Ster.

This Pſalme conteineth two parter. In the firſt Dauid ſheweth how harde aſſaultes of tentations he ſuſteined, & in how great anguiſh of minde he was when Saule did perſecute him. The next he reioyceth that God ſent him ſuccour in his neceſſitie, declaring his iuſtice, aſwel in gouerning the good and the wicked men, as the whole worlde.

¶ Sing this as the 10. Pſalme.

I Truſt in God: how dare ye then,
ſay thus my ſoule vntill,
Flee hence as faſt as any foule,
and hide you in your hil?

2 Beholde, the wicked bend their bowes,
and make their arrowes preſt,
To ſhoute in ſecret and to hurt
the ſount and harmles breſt.

3 Of worldlie hope all ſtayes were ſtroke
and clearly broght to noght:
Alas the iuſt and righteous man
what euil hathe he wroght?

4 But he that in his temple is
moſte holy and moſte hie,
And in the heauen hathe his ſeate
of royall maieſtie.

The poore and ſimple mans eſtate
conſidreth in his minde,
And ſearcheth out full narowly
the maners of mankinde.

5 And wit a chearfull countenance
the righteous man wil vſe:
But in his heart he doeth abhorre
all ſuche as miſchief muſe.

6 And on the ſinners caſteth ſnares,
as thicke as any raine:
Fyre and brimſtone, and whirlewindes thicke
appointed for their paine.

7 Ye ſe then how a righteous God
doeth righteouſnes embrace,
And to the iuſt and vpright man
ſheweth forthe his pleaſant face.

PSA

he Prophet lamenting the miserable estate of the people, and the decay of all good ordre, desireth God hedely to send succour to his children. Then comforting him selfe and others with the assurance of God. helpe, he commendeth the constant veritie that God observeth in keping his promises: cõcluding, that when all orders are most corrupted, then will God deliuer his.

¶ Sing this as the 7. Psalme.

HElpe, Lord, for good and godly men
do perish and decay.
And faith and trueth from worldlie men
is parted cleane away.
Who so doeth with his neighbour talke
his talke is all but vaine.
Euery man bethinketh how
to flatter, lie and faine.

But flattring and deceitfull lippes
and tongues that be so stout
speake proude wordes and make great bragges,
the Lord sone cut them out.
For they say still, we will preuaile:
our tongues shall vs extoll:
Our tongues are ours, we ought to speake
what Lord shall vs controll?

But for the great complaint and crye
of poore and men oppresst,
Se will I now, saith the Lord,
and them restore to rest.
Gods worde is like to siluer pure,
that from the earth is tried,
And hath no lesse then seuen times
in fyre bene purified.

Now since thy promesse is to helpe,
Lord, keepe thy promesse then,

¶Sing this as the 10. Pſalme.

I Truſt in God: how dare ye then,
ſay thus my ſoule vntill,
Flee hence as faſt as any foule,
and hide you in your hill?

2 Beholde, the wicked bend their bowes,
and make their arrowes preſt,
To ſhoute in ſecret and to hurt
the ſount and harmles breſt.

3 Of worldlie hope all ſtayes were ſtrouke
and clearly broght to noght:
Alas the iuſt and righteous man
what euil hathe he wroght?

4 But he that in his temple is
moſte holy and moſte hie,
And in the heauen hathe his ſeate
of royall maieſtie.

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I will now, saith the Lord,
and them restore to rest.
Gods worde is like to siluer pure,
that from the earth is tried,
and hath no lesse then seuen times
in fyre bene purified.

Now since thy promesse is to helpe,
Lord, keepe thy promesse then,

And ſaue vs now and euermore,
from this ill kinde of men.
8 For now the wicked worlde is full
of miſchiefs manifolde:
When vanitie with mortall men
ſo highly is extolde.

PSALME XIII. Tho. Ster.

¶ *Dauid, as it were, ouercome with ſundrie and ne[illegible] afflictions fleeth to God as his onelie refuge, and [illegible] at length, being encouraged through Gods promi[illegible] he conceiued moſte ſure confidẽce againſt the extr[illegible] horrors of death.*

¶ Sing this as the 6. Pſalme.

HOw long wilt thou forget me, Lord?
ſhal I neuer be remembred?
How long wilt thou thy viſage hide,
as thogh thou were offended.
2 In heart and minde how long ſhall I,
with care tormented be?
How long eke ſhal my deadlie foe
thus triumphe ouer me?

3 Beholde me now, my Lord, my God,
and heare me ſore oppreſt:
Lighten mine eyes, leſt that I ſlepe
as one by death poſſeſt.
4 Leſt thus mine enemies ſay to me,
beholde, I do preuaile:
Leſt they alſo, that hate my ſoule,
reioyce to ſe me quaile.

5 But for thy mercies and goodnes,
mine hope ſhall neuer ſtart:
In thy relief and ſauing health
right glad ſhal be mine heart.
I wil geue thankes vnto the Lord,

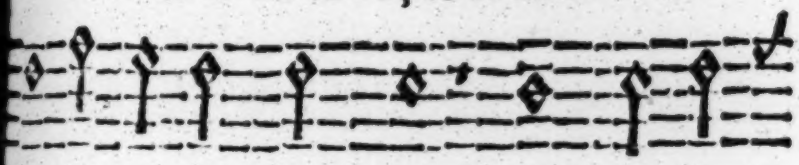
and

and praiſes to him ſing,
uſe he hathe harde my requeſt,
and granted my wiſhing.

PSALME XIIII. Tho. Ster.

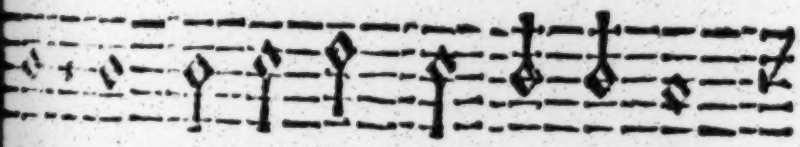
e deſcribeth the perwerſe nature of men, whyche were ſo growen to liciciouſnes, that God was broght to their contempt: for the whych thyng although he was greatly greued, yet beyng perſuaded that God welde ſend ſome preſent remedy, he comforteth him ſelfe and others.

Here is no God, as fooliſhe men

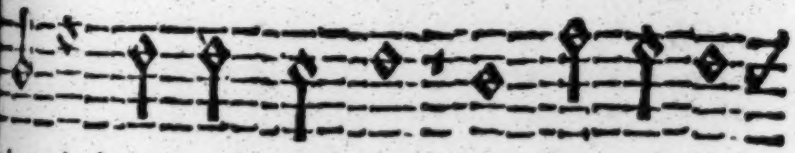


affirme in their made mood: Their driftes are

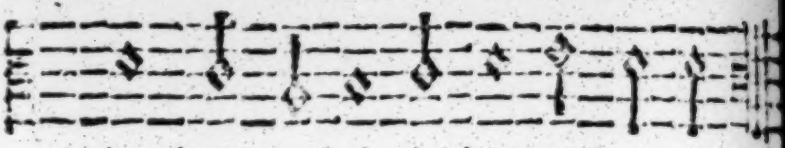
all corrupt and vaine: not one of them doth



good. The Lord be helde from heauen high,



the whole race of mankinde, And ſaw not one



that ſoght in dede the liuing God to finde.

3 They went all wide and were corrupt,
and trewly there was none,
That in the worlde did any good,
I ſay, there was not one.
4 Is all their iudgement ſo farre loſte,
that all worke miſchief ſtill.
Eating my people euen as bread,
not one to ſeke Gods will?

5 When they thus rage, then ſuddenly
great feare on them ſhal fall:
For God doeth loue the righteous men
and will mainteine them all.
6 Ye mocke the doings of the poore,
to their reproche and ſhame:
Becauſe they put their truſt in God,
and call vpon his Name.

7 But who ſhall giue thy people health
and when wilt thou fulfill,
The promes made to Iſrael
from out of Sion hill?
8 Euen when thou ſhalt reſtore againe
ſuche as were captiues lad:
Then Iacob ſhal therein reioyce,
and Iſrael ſhal be glad.

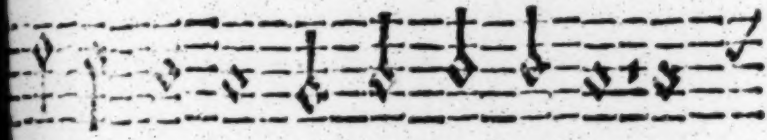
PSALME XV. Tho. Ster.

¶ *This pſalme teacheth on what condition God a*
chuſe te Iewes for his peculiare people, & wherfo
he placed his temple amongs them, why the was
the intent, that they by liuyng vprightly and go
might witnes that they were his ſpecial and ho
people.

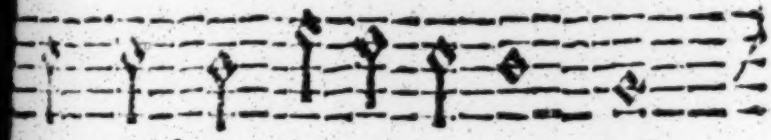
O Lo

Lord with in thy tabernacle who

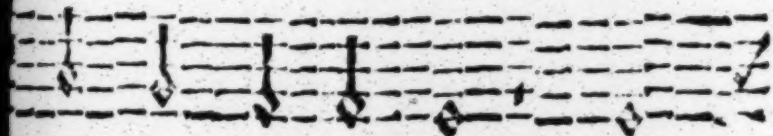
ſhall inhabit ſtill? Or whome wilt thou re-



ceiue to dwell in thy moſte holy hill? The

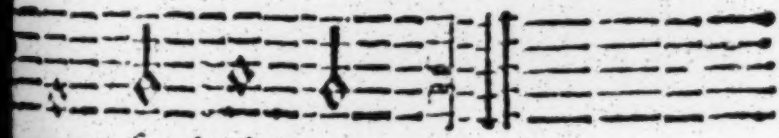


man whoſe life is vncorrupt, whoſe



workes are iuſt and ſtraight. Whoſe

heart doeth thinke the very trueth, Whoſe



tongue ſpeaketh no deceit.

Nor to his neighbour doeth none il,
in body, goods or name:
or willingly doeth heare falſe tales,
which might empere the ſame:

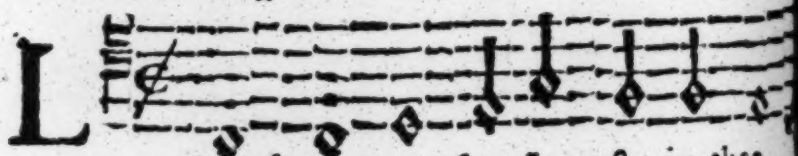
4 That in his heart regardeth not
malicious wicked men:
But thoſe that loue and feare the Lord,
he maketh muche of them.

5 His othe and all his promiſes,
that kepeth faithfully:
Althogh he make his couenant ſo
that he doeth loſe thereby:
6 That putteth not to vſurie
his money and his coyne:
Ne for to hurt the innocent
doeth brybe or els purloyne.

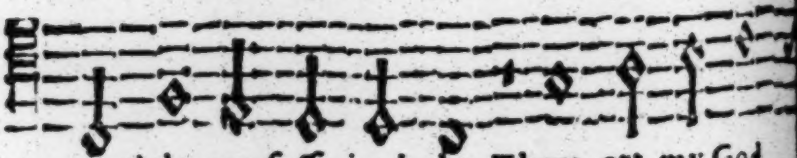
7 Who ſo doth all things as ye ſe,
that here is to be done,
Shal neuer periſh in this worlde,
nor in the worlde to come.

PSALME XVI. Tho. Ster.

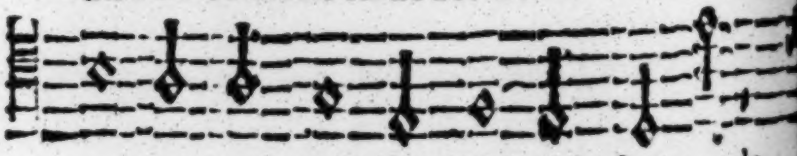
¶ *Dauid prayeth to God for ſuccor, not for his worl*
but for his faiths ſake, proteſting that he hateth
idolatrie, taking God onely for his comforte and ſ
licitie, who ſuffereth hie to lacke nothing.



LOrd kepe me, for I truſte in thee



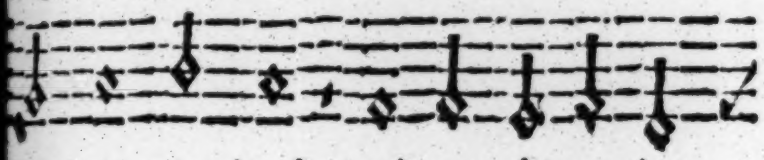
and do confeſſe in dede: Thou art my God



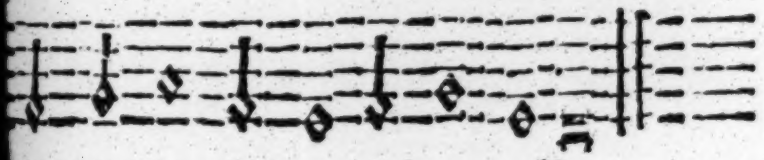
and of my good, O Lord, thou haſte no nede

I gi

I giue my goodnes to the Saintes that in



the worlde do dwel, And namely to the



faithfull flocke, in vertue that excell.

They shal heape sorowes on their heades
which runne as they were made,
offer to the Idole Gods:
alas, it is to bad.
For their bloodie sacrifice,
and offering of that sorte,
I will not thouche, nor yet thereof:
my lippes shall make reporte.

For why? the Lord the portion is
of mine inheritance:
And thou art he that doest mainteine
my rent, my lot, my chance.
The place wherein my lot did fall,
in bewtie did excell:
The heritage resignde to me
doeth please me wonderous well.

I thanke the Lord that caused me
to vnderstand the right:
By his meanes my secret thoghts
do teache me euery night.
I set the Lord still in my sight,

and truſt him euer all.
For he doeth ſtand on my right hand,
therefore I ſhall not fail:

9 Wherefore mine heart and tongue alſo
do bothe reioyce together:
My fleſh and bodie reſt in hope,
when I this thing conſider.
10 Thou wilt not leaue my ſoule in graue
(for, Lord, thou loueſt me)
Nor yet wilt giue thine holie one
corruption for to ſe.

11 But wilt me teache the way to life:
for all treaſures and ſtore
Of perfect ioy are in thy face,
and power for euermore.

PSALME XVII. Tho Ster.

¶ *Heare he complaineth to God of the cruel priē
arrogancye of Saul and the reſt of his enemi,
thus raged without any cauſe giuen on his p
therefore he deſireth God to reuenge his iniu
and deliuer him. This pſalme ought diligentlie
noted of ſuche as receiue euill for weldoing.*

¶ Sing this as the 16. Pſalme.

O Lord giue eare to my iuſt cauſe:
attend when I complaine,
And heare the prayer that I put forthe
with lippes that do not faine.
2 And let the iudgement of my cauſe
procede alway from thee:
And let thine eyes beholde and cleare
this my ſimplicitie.

3 Thou haſt wel tried me in the night
and yet couldſt nothing finde
That I haue ſpoken with my tongue,

that was not in my mynde.
As from the workes of wicked men
and paths peruerse and ill,
loue of thy moste holie worde
I haue refrained still.

Then in thy paths that be moste pure,
stay me, Lord, and preserue,
at from the way, wherein I walke,
my steppes may neuer sweruе.
I do call to thee, O Lord.
surely thou wilt me aide:
en heare my prayer and weigh right wel
the words that I haue said.

Oh thou the Sauiour of all them
that put their trust in thee,
clare thy strength on them that spurne
against thy maiestie.
Oh kepe me, Lord as thou woldst kepe
the apple of thine eye,
vnder couert of thy wings
defend me secretly.

From wicked men that trouble me,
and daily me annoye:
from my foes that go about,
my soule for to destroye.
Which wallow in their wordlie welth,
so full and eke so fat,
in their pride thay do not spare
to speake, they care not what.

They lie in wayt, where we shuld passe
with craft me to confound,
musing mischief in their mindes
to cast me to the ground:
Muche like a lion, gredely
that wold his pray embrace:

Or lucking, like a lions whelpe,
within ſome ſecret place.

13 Vp Lord, with haſte preuent my foe,
and caſt him at thy feete:
Saue thou my ſoule from the il man,
and with thy ſworde him ſmyte.
14 Deliuer me, Lord, by thy power,
out of theſe tyrants hands,
Which now ſo long tyme reigned haue,
and kept vs in their bands.

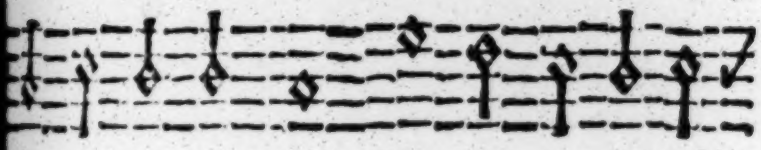
I meane from worldlie men to whome
all wordlie goods are rife:
That haue no hope nor parte of ioye,
but in this preſent life.
Thou of thy ſtore their bellies filſte
with pleaſures to their minde:
Their children haue ynough, and leaue
to theirs the reſt behinde.

15 But I ſhall with pure conſcience
beholde thy gratious face:
So when I wake, I ſhalbe full
with thine image and grace.

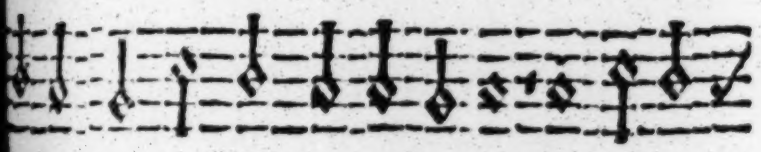
PSALME XVIII. Tho. Ster.

¶ *This Pſalme is the firſt beginning of his gratulat*
and thanke ſgiuing in the entring into his king
wher in he extolleth and praiſeth moſte highly
meruelous mercies and grace of God, who
thus preſerued and defended him. Alſo he ſe
forthe the image of Chriſte kingdome, that the
full may be aſſured that Chriſt ſhal alwayes co
re and ouercome by the vnſpeakeable power o
Father, though all the whole worlde ſhulde
there againſt.

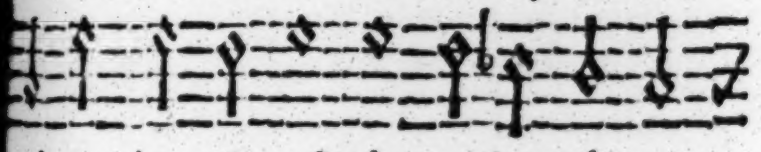
God my ſtrength and fortitude, of



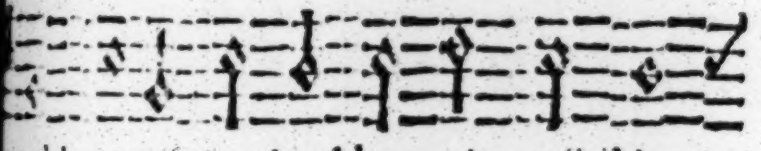
force I muſt loue: thee: Thou art my caſtell



and defence, in mine neceſſitie. My God my



rock, in whom I truſt, the worker of my



wealth, my refuge, bucklar and my ſhilde,

the horne of all my health.

When I ſing laude vnto the Lord,
most worthie to be ſeruede:
from my foes I am right ſure
that I ſhalbe preſerued.
The panges of death did compaſſe me
and bound me euerie where:
flowing waues of wickednes
did put me in great feare.

5 The ſlie and ſuttle ſnares of hell
were rounde about me ſet:
And for my death there was preparde,
a deadly trapping net.
6 I thus beſet with paine and grief,
did pray to God for grace:
And he forthwith did heare my plaint,
out of his holy place.

7 Suche is his power that in his wrath
he made the earth to quake:
Yea, the foundation of the mont
of Baſan for to ſhake.
8 And from his noſtrels came a ſmoke
when kindled was his ire:
And from his mouth came kindled coales
of hote conſuming fire.

9 The Lord deſcended from aboue,
and bound the heauens hie:
And vnderneath his fete he caſt,
the darckneſſe of the ſkye.
10 On Cherubs, and on Cherubens,
full royally he rode:
And on the wings of all the winds
came flying all abrode.

11 And lyke a denne moſt darke he made
his denne and ſecret place:
With waters blacke and ayrie cloudes
enuironed he was.
12 But when the preſence of his face,
in brightneſſe in all appeare:
Then cloudes conſume and in their ſtead
come hayles and coales of fire.

13 Theſe firie dartes and thunderboltes,
diſperſe them here and there:
And with his often lighteninges,

he putteth them in great feare.
Lord at thy wrath and threatenings,
and at thy chyding cheare
ſpring and the fondations,
of all the world appeare.

And from aboue the Lord ſent downe
to teache me from belowe:
pluckt me out of waters great,
that wolde me ouerflowe.
And me deliuered from my foes,
that wolde haue made me thrall:
from ſuche foes as were to ſtrong,
for me to deale with all.

They did preuen me to oppreſſe,
in tyme of my great grief
yet the Lord was my defence,
my ſuccour and relief.
He brought me forthe in open place,
whereas I might be free:
kept me ſafe becauſe he had
a fauour vnto me.

And as I was an innocent
ſo did he me regarde:
to the cleanes of my handes
he gaue me my reward.
For that I walked in his wayes
and in his paths haue trod:
haue not wauered wickedly
againſt my Lord my God.

But euermore I haue reſpect,
to his Law and decree:
ſtatutes and commandements,
I caſt not out fro me.
But pure and cleane and vncorrupt,
appeard before his face:

And did refraine from wickednes,
and ſinne in any caſe.

23 The Lord therefore will me reward,
as I haue done a right:
And to the cleanes of my handes,
appearing in his ſight.
24 Thou wilt with him that holy is,
be holy Lord alſo
And with the good and vertuous men,
right vertuouſly wilt do.

25 And to the louing and elect,
thy loue thou wilt reſerue:
And thou wilt vſe the wicked men,
as wicked men deſerue:
26 For thou doeſt ſaue the ſimple folke:
in trouble when they lye
And doeſt bring downe the countenance
of them that loke full hie.

27 The Lord will light my candle ſo,
that it ſhall ſhine full bright:
The Lord my God wil make alſo,
my darknes to be light.
28 For by thy helpe ane Hoſte of men,
diſcomfite (Lord) I ſhall:
By thee Iſcale and ouerleape,
the ſtrength of any wal.

29 Vnſpotted are the wayes of God,
his worde is ſurely tried:
He is a ſure defence to ſuche,
as in his faith abyde.
30 For who is God? except the Lord
for other there is none:
Or els who is omnipotent,
ſauing our God alone?

31 The God that girdeth me with ſtrength

is he that I did meane
to all the wayes wherein I walkt,
did euermore kepe cleane.
That made my fete euen lyke the hartes,
in ſwiftnes of my pace:
for my ſurette brought me forthe,
into an open place.

He did in order put my handes
to battel and to fight:
break in ſonder barrs of braſſe,
he giue mine armes the might.
Thou teacheſt me my ſauing health,
thy right hand is my tower:
thine and familiaritie,
doeth ſtil increaſe my power.

And vnder me thou makeſt plaine,
the way where I ſhulde walke:
that my fete ſhal neuer ſlip,
nor ſtomble at a balke.
And fearſely I purſue and take
my foes that me anoyed:
from te field do not returne,
til they be all deſtroyed.

So I ouerthrow and wound my foes,
that they can riſe no more:
at my fete they fall downe flat,
I ſtrike them all ſo ſore.
For thou doeſt girde me with thy ſtrength,
to warre in ſuche a wiſe:
that they be all ſcatred abrode,
that vp againſt me riſe.

Lord thou haſt put into my hand
my mortall enemies yoke:
and all my foes thou doeſt deuide,
in ſunder with thy ſtroke.

40 They cald for helpe, but none wold heare
nor yet giue them relief:
Yea to the Lord they called for helpe,
yet heard he not their grief.

41 And ſtill like duſt before the winde,
I driue them vnder fete:
And tread them downe like filthy clay,
that lyeth in the ſtreat.
42 Thou kepſt me from ſeditious folke,
that ſtil in ſtrife be led:
And thou doeſt of the heathen folke,
appoint me to be head.

43 A people ſtrange to me vnknowen,
and yet they ſhal me ſerue:
And at the firſte obey my worde,
where as my mine owen wil ſwerue.
44 I ſhalbe irckſome to mine owen,
they wil not ſe my light:
But wander wide out of the waye,
and hyde them out of ſight.

45 But bleſſed be the liuing Lord,
moſte worthy of all praiſe:
That is my rocke and ſauing health,
prayſed be he alwayes.
46 For God it is that gaue me power,
reuenged for to be:
And with his onely worde ſubdued,
the people vnto me.

47 And from my foe me deliuered,
and ſet me hier then thoſe:
That crewel and vngodly were
and vp againſt me roſe.
48 And for this cauſe, ô Lord my God,
to the giue thankes I ſhall.
And ſing out praiſes to thy Name,

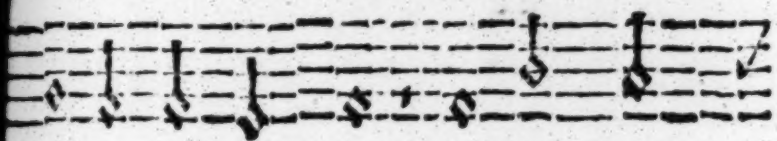
among the Gentils all.

That gaueſt great proſperitie,
vnto the King I ſay:
Dauid thy annoynted King,
and to his ſede for aye.

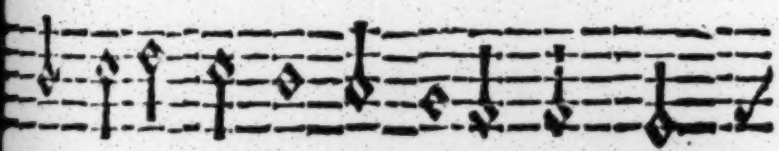
PSALME XIX. Tho. Ster.

*the intent he might moue the faithfull to a deeper
nſideration of Gods glory, he ſetteth before their
es the meſte exquiſite workemanſhip of the hea-
ns, with theyr proportion and ornaments. And
ſterward calleth them to the lawe, wherin God
uhreueled him ſelfe more familiarly to his choſen
ople. The whych peculyar grace by commending the
w, he ſetteth furth more at large, and in the end he
ncludeth with a prayer.*

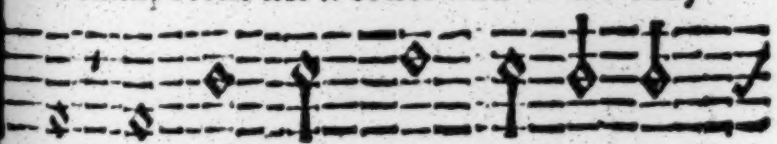
He heauens and the firmaments do



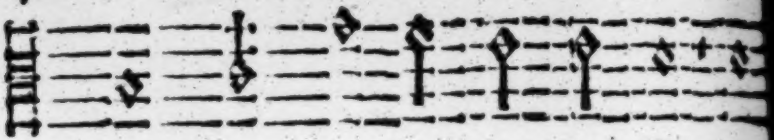
wondrouſly declare. The glorie of



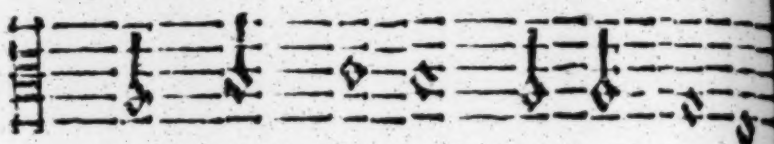
God omnipotent his workes and what they



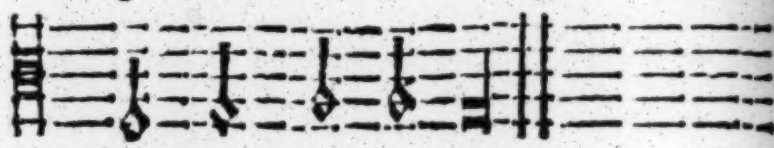
are: The wondrous workes of God ap-



peare, by euerye dayes ſucceſſe, The



nights which lykewiſe theyr race rune the



ſelfe ſame thing expreſſe.

3 There is no language tongue or ſpeache,
where their ſound is not heard
4 In all the earth and coaſtes therof,
their knowledge is conferd.
In them the Lord made for the ſunne
a place of great renome:
Who like a bridegrome ready trimde
doeth from his chamber come.

5 And as a valiant champion,
who for to get a price,
With ioye doeth haſte to take in hand
ſome noble enterpriſe.
6 And all the ſkye from end to end
he compaſſeth about:
Nothing can hide it from his heat,
but he will finde it out.

7 How perfect is the Law of God,
how is his couenant ſure,
Converting ſoules, and making wiſe
the ſimple and obſcure.
8 Iuſt are the Lords commandements,

and glade bothe heart and minde:
precept pure and giueth light
to eyes that be full blinde.

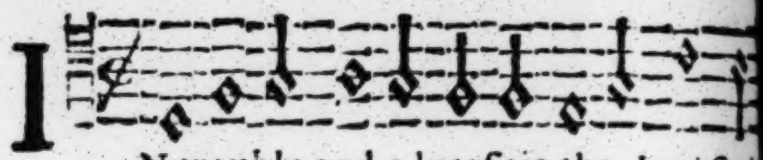
The feare of God is excellent,
and doeth indure for euer:
iudgements of the Lord are true,
and righteous altogether.
And more to be embraced alwayes
then fined golde, I say:
honie and the honie combe,
are not so swete as thay.

By them thy seruant is forewarnde
to haue God in regarde:
in performance of the same
there shalbe great rewarde.
But Lord, what earthly man doeth know
the errors of his life?
Cleanse my soule from secret sinnes,
which are in me moste rife.

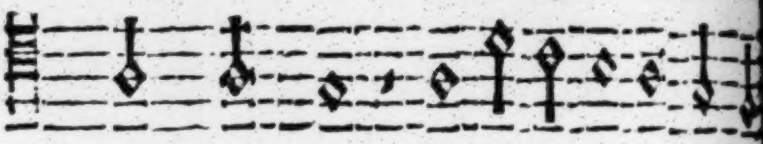
And kepe me that presumptuous sinnes
preuaile not ouer me:
then shall I be innocent,
and great offences flee.
Accept my mouth and eke mine heart,
my words and thoghts echone:
my redemer and my strength,
O Lord, thou art alone.

PSALME XX. Tho. Ster.

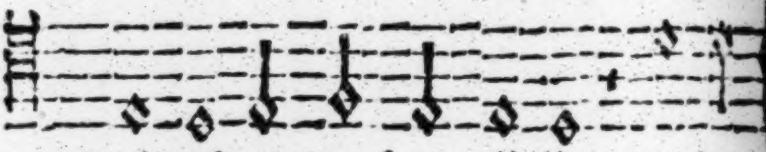
A prayer of the people vnto God, that it wolde please him to heare their King, and receiue his sacrifice which he offred before he went to battel against the Ammonites, declaring, how that the heathen put their trust in horses and chariots, but they trust only in the name of the Lorde their God: wherfore the other shall fal but the Lord will saue the King and his people.



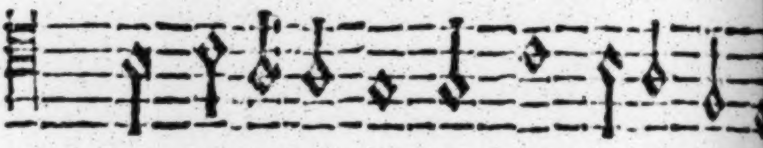
IN trouble and aduerſitie, the Lord God



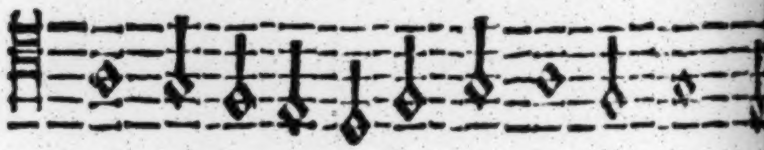
heare thee ſtill. The maieſtie of Iacobs



God defend thee from all ill 2 And ſend th



from his holy place his helpe at euerie ne



And ſo in Sion ſtabliſhe thee, and make the

ſtrong in dede.

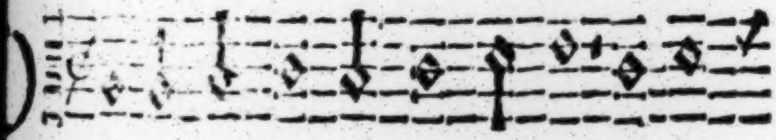
3 Remembring wel the ſacrifice,
that now to him is done:
And ſo receiue right thankfully
thy brunt offrings echone.
4 According to thine hartes deſire
the Lord graunt vnto the
And all thy counſel and deuiſe,
ful wel performe may he.

e ſhall reioyce when thou vs ſaueſt,
an I our banners diſplay,
the Lord, which thy requeſtes
fulfilled hathe alway.
e Lord will his annoyted ſaue,
I know well by his grace,
ſend him health by his right hand,
out of his holy place.

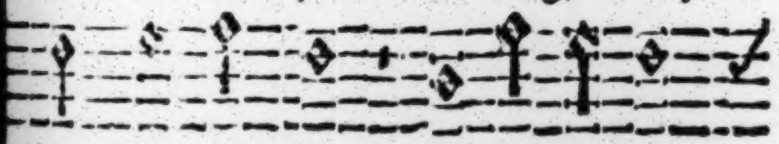
charets ſome put confidence,
and ſome in horſes truſt:
remember God our Lord,
that keepeth promiſe iuſt.
ey fall downe flat, but we do riſe,
and ſtand vp ſteadfaſtly:
ſaue and helpe vs, Lord and King,
on thee when we do cry.

PSALME XXI. Tho. Ster.

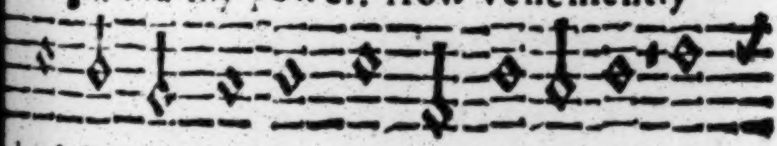
In the perſon of the people praiſed God for the victorie which he gaue them againſt the Syrians and Ammonites. 2. Sam. 10. wherein he had the riche crowne of the King of Ammon ſet vpon his head. Sam. 12. and was indued with the manifold bleſſings of God, for diuerſi wyſe his enemies deſtroyed.



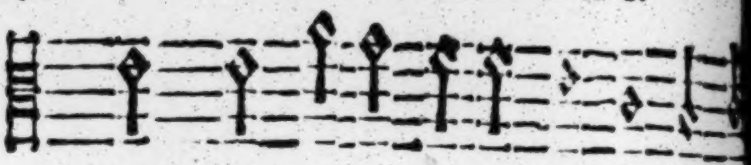
Lord how ioyful is the king, in thy



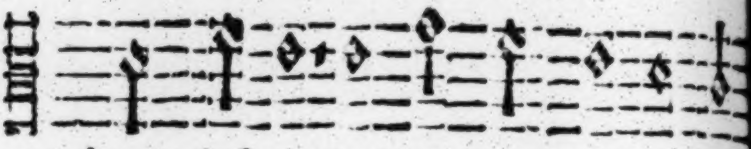
ſtrength and thy power: How vehemently



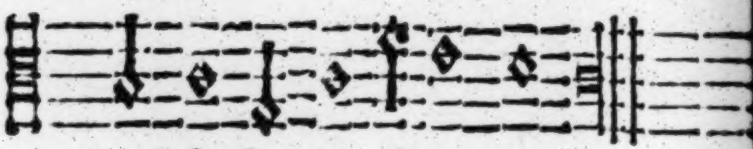
doeth he reioyce in thee his Sauiour. For



thou haſte giuen vnto him, his godly



harts deſire: To him haſt thou nothing



denied, of that he did require.

3 Thou didſt preuent him with thy giftes,
and bleſſings manifolde,
And thou haſte ſet vpon his head
a crowne of perfect golde.
4 And when he aſked life of thee,
thereof thou madſte him ſure,
To haue long life, yea ſuche a life,
as euer ſhulde indure.

5 Great is his glorie by thyne helpe,
thy benefite and aide:
Great worſhip and great honour bothe,
thou haſte vpon him laide.
6 Thou wilt giue him felicitie,
that neuer ſhall decay:
And with thy chearfull countenance,
wilt comforte him alway.

7 For why? the King doeth ſtrongly truſte
in God for to preuaile:
Therefore his goodnes and his grace
wil not that he ſhal quaile.
8 But let thine enemies fele thy force,

and those that thee withstand:
out thy foes and let them fele
the power of thy right hand.

d lyke an ouen burne them Lord,
in fyrie flame and fume.
anger shal destroy them all,
and fyre shal them consume.
d thou wilt roote out of the earth
their fruite that shulde increase:
om te nomber of thy folke
their seede shall end and cease.

why much mischief did they muse
against thine holy Name.
they faile and had no power,
for to performe the same.
as a marke thou shal them set,
in a moste open place:
harge thy bow strings readely
against thine enemies face.

thou exalted, Lord, therefore
in thy strength euerie houre.
al we sing right solemly,
praising thy might and power.

PSALME XXII. Tho. Ster.

id complayneth him selfe to be brought into he extremities, that he is lyke a man desperate and all hope after declareth whereof he recouereth elfe from the bottomlesse py of temtations. d vnder his owne persone he setteth forthe the re of Christ, whome he did forese in the spyrit of phecie. So this Psalme after two sortes doeth lare that prophecy of Esay: he was taken forthe of son and iudgement.

¶Sing this as the 21. Pſalme.

O God my God, wherefore doeſt thou
forſake me vtterly?
And helpeſt not when I do make,
my great complaint and cry.
2 To thee my God euen all day long,
I do bothe cry and call:
I ceaſe not all the nightes and yet,
thou heareſt not at all.

3 Euen thou that in thy ſanctuary,
and holy place doeſt dwel:
Thou art the comforte and the ioye,
and glorie of Iſrael.
4 And he in whom our fathers olde,
had all their hope for euer:
And when they put their truſt in thee,
thou didſt them aye deliuer.

5 They were deliuered euer, when
they called on thy Name:
And for the faith they had in thee,
they were not put to ſhame.
6 But I am now become a worme,
more like then any man:
An outcaſt whome the people ſcorne,
with all the ſpite they can.

7 All me diſpiſe as they beholde,
me walking on the way:
They girne they mow, they nod their heads
and in this wiſe they ſay.
8 This man did glorie in the Lord,
his fauour and his loue:
Let him redeme and helpe him now,
his power if he will proue.

9 Euen from my mothers wombe O Lord,
to take me thou waſt preſt:

didſt preſerue me ſtill in hope,
while I did ſucke her breſt.
was committed from my birth,
with thee to haue abode:
I was in my mothers wombe
thou haſt bene aye my God.

en Lord depart not now from me,
in this my preſent grief:
I haue none to be my helpe,
my ſuccour and relief.
many bulles do compaſſe me,
that be full ſtrong of head.
ulles ſo fat as thogh they had,
in Baſan fielde bene fed.

er gape vpon me gredely,
as thogh they wolde me ſlaye:
e like a Lyon roaring out,
and ramping for his praye.
ut I drop downe like water ſhed,
my iointes in ſunder break:
rt doeth in my body melt,
like wax againſt te heat.

nd like a potſhard drieth my ſtrength
my tongue it cleaueth faſt:
my lawes, and I am brought,
to duſt of death at laſt.
nd many dogges do compaſſe me,
and wicked counſel eke:
ſpire againſt me curſedly,
they pearſe my handes and fete.

I was tormented ſo that I,
might all my bones haue tolde:
ill vpon me they do loke,
and ſtill they me beholde.
y garmentes they deuided eke,

in partes among them all:
And for my coate they did caſt lottes,
to whome it might befall.

19 Therefore I pray thee be not farre,
frome at my great nede:
But rather ſith, thou art my ſtrength,
to helpe me (Lord) make ſpead.
20 And from the ſword (Lord) ſaue my ſoule
by thy might and thy power:
And kepe my ſoule thy darling deare,
from dogges that wolde deuoure.

21 And from the Lyons mouth that wolde,
me all in ſunder ſhiuer.
And from the hornes of vnicornes,
Lord ſafely me deliuer.
22 And I ſhall to my brethren all,
thy maieſtie record:
And in thy Church ſhal praiſe the Name
of thee, the liuing Lord.

23 All ye that feare the Lord him praiſe
exalt him Iacobs ſede.
And thou ô houſe of Iſrael
looke thou him feare and drede.
24 For he deſpiſeth not the poore,
he tourneth not away:
His countenance, when they do call,
but graunteth to theyr cry.

25 Among thy flocke that feare the Lord,
I wyll therfore proclayme:
Thy praiſe and kepe my promiſe made
for ſetting forthe thy Name.
26 The poore ſhal eat and be ſuffiſed,
and thoſe that do their deuer:
To know the Lord, ſhal praiſe his Name
theyr hartes ſhall liue for euer.

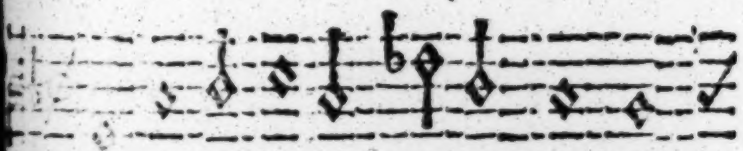
27

All coastes of earth shal praise the Lord
and turne to him for grace:
heathen folke shal worship him
before his blessed face.
The kyng dome of the Heathen folke,
the Lord shal haue therefore:
he shalbe their gouernour
and King for euermore.

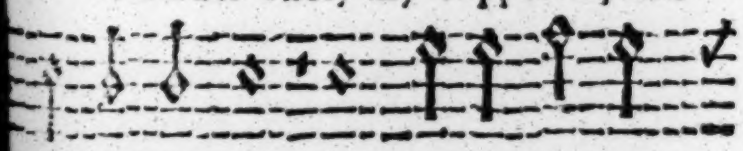
The riche men of his godly gifees,
shal eate and taste also:
in his presence worship him,
and bow their knees full lowe.
And all that shall go downe to duste
aliue by him muste taste.
Their seed shal serue and praise his Name,
while any worlde shal laste.
His fame shall plainly shew to them,
that shalbe borne hereafter:
Euen all his righteousnes,
and all his workes of wonder.

PSALME XXIII. Tho. Ster.

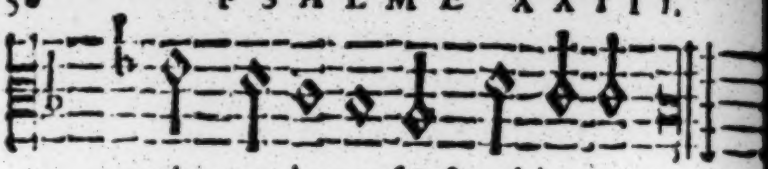
This Prophet had proued the great mercies of God diuers times and in sundrie maners, he gaineth certaine assurance, fully persuading him that God will continue the verie same goodnes towards him for euer.



THe Lord is onely my supporte, and



he: doeth me fede: How can I them lack



any thing whereof I ſtand in nede.

2 He doeth me folde in cottes moſte ſafe,
the tender graſſe faſt by:
And after driueth me to the ſtreames,
which runne moſte pleaſantly.

3 And when I fele my ſelf nere loſte
Then doeth he me home take,
Conducting me in his right paths,
euen for his owne names ſake.

4 And thogh I were euen at deaths dore,
yet wolde I feare none il:
For why thy rodde and ſhepherds croke,
I am conforted ſtill.

5 Thou haſte my Table richely deckt,
in deſpite of my foe:
Thou haſte mine head with baume refreſht,
my cuppe doeth ouerfloe.
And finally while breth doeth laſt,
thy grace ſhal me defende:
And in the houſe of God will I
my life for euer ſpende.

PSALME XXIIII. I. C.

¶ *Albeit the Lord God hath made and gouerneth the worlde, yet towardes his choſen people his gr goodnes doeth moſt abundãtly appeare: in that them he will haue his dwelling place, which it was appointed among the children of Abra owely they do enter aright into this Sanct which are the true worſhippers of God purge the ſinful fylth of this world. Finally he mag gods grace for the building of the Tẽple, to the might ſtirre vp all the Faithful to the true ſer God.*

¶ Sing this as the 15. Pſalme.

O God the earth doeth appertayne,
with all things great and ſmall
The worlde alſo is his demayne
with the indwellers all.
he hathe founded it ful faſte,
aboue the ſalt ſea ſtrand:
abli . t it t'abide and laſte
And on the floods to ſtand.

who is he that ſhal vp go,
into Gods holy hil
his holy place alſo
who ſhal continue ſtil.
e man whoſe hands no wrong hath wroght
who heart is pure and neat:
ſe minde for vanitie not ſoght
nor ſworne hathe with deceit.

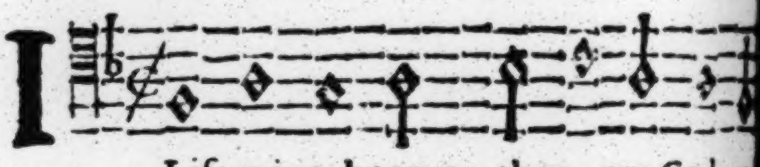
that is ſuche the Lord wil ſend
his bleſsings him vpon,
ighteouſnes vnto him lende
ſhal God his Saluation.
is is the ſtocke and offrings eke.
of thoſe which ſearch for thee:
m ô Lord that thy face ſeke
who true Iſraelites be.

lt your heades ye Gates on hie,
ye doores that laſt for aye
ſo the King of glorie,
ſhal through you make his waye.
o is this King ſo glorious?
the ſtrong and mightie Lord,
e that is victorious
battels tride by ſword.

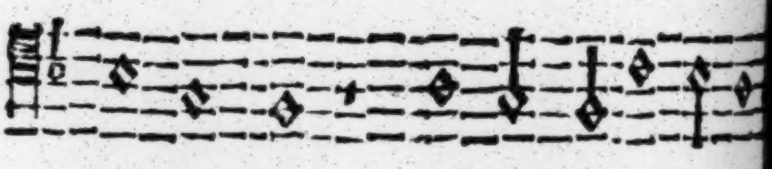
9 Exalt your heads ye Gоates on hie,
ye doores that laſt for aye:
Be lifte: ſo the King of glorie
ſhal through you make his waye.
10 Who is this glorious King I ſaye?
the Lord of Hoſtes moſte hie,
Euen he is King and ſhalbe aye:
of euerlaſting glorie.

PSALME XXV Tho. Ster.

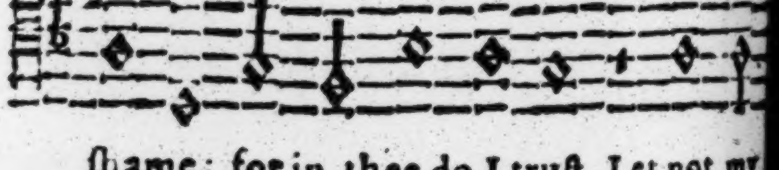
¶ *The Prophet, touched with the conſideration of ſinnes, and alſo greued with the cruell malice of enemies, prayeth to God moſte fermently to haue ſinnes forgiuen, eſpecially, ſuche as he had commi in his youth. He beginneth euerie verſe accordi the Ebrewe letters. 2. or. 3. except.*



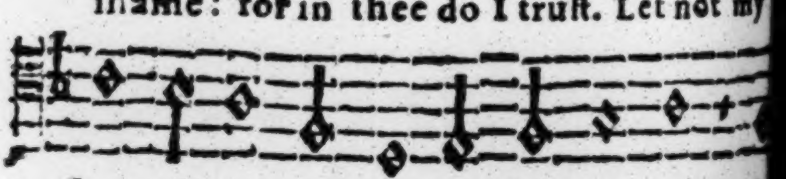
I Lift mine heart to thee, my God an



guide moſte iuſt: Nowe ſuffer me to take no

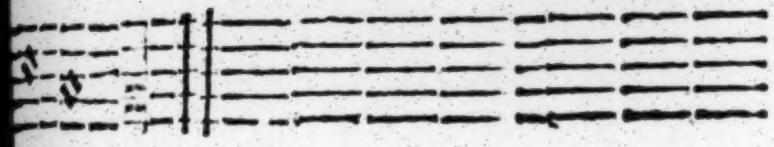


ſhame: for in thee do I truſt. Let not my



foes reioyce, nor make a ſcorne of me, And
let t

let them not be euerthrowen that put their



ruſt in thee.

hame ſhall them befall,
which harme them vrongfully:
erefore thy paths and thy right wayes
vnto me Lord deſcry.
ect me in thy trueth,
nd teach me, I thee pray.
art my God and Sauiour,
n thee I waite alway.

y mercies manyfolde,
pray thee, Lord, remember,
ke thy pitie plentifull:
orthey haue bene for euer.
member not the faultes
nd frailtie of my youth:
mber not how ignorant
haue bene of thy trueth.

ter my deſerts
me thy mercie finde:
thyne ewne benignitie,
ord, haue me in thy minde.
mercye is ful ſwete,
s trueth a perfect guide:
fore the Lord will ſinners teache,
d ſuche as go aſide.

humble he will teache,
precepts for to kepe:

He will direct in all his wayes
the lowly and the meke.
9 For all the wayes of God
are trueth and mercie bothe,
To them that kepe his Teſtament
the witnes of his trothe.

10 Now for thine holy Name,
ô Lord I thee intreat,
To graunt me pardone for my ſinne:
for it is wondrous great.
11 Who ſo doth feare the Lord,
the Lord doth him direct,
To lead his lyfe in ſuche a way,
as he doth beſt accept.

12 His ſoule ſhall euermore,
in goodnes dwell and ſtand:
His ſede and his poſteritie,
inherite ſhal the Land.
13 All thoſe that feare the Lord,
knowe his ſecret intent:
And vnto them he doth declare,
his wil and Teſtament.

14 Mine eyes and eke mine heart
to him I vil aduance,
That plukt my fete out of the ſnare,
of ſinne and ignorance.
15 With mercy me beholde
to thee I make my mone:
For I am poore and deſolate,
and confortles alone.

16 The troubles of mine heart
are multiplyde in dede,
Bring me out of this miſerie,
neceſsitie and nede.
17 Beholde my pouertie

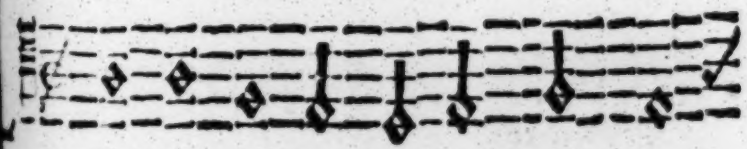
mine anguishe and my paine:
mit my sinne and mine offense,
and make me cleane againe.

O Lord, beholde my foes,
how they do still increase,
suing me with deadly hate,
that faine wolde liue in peace.
Preserue and kepe my soule,
and eke deliuer me
let me not be ouerthrowen,
because I trust in thee.

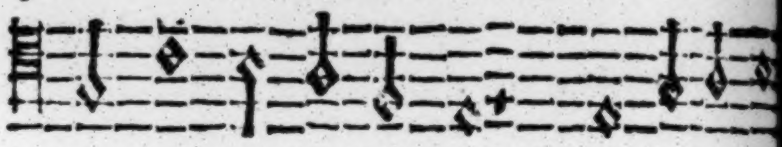
Let my simple purenes,
me from mine enemies shende
use I loke, as one of thine,
that thou shuldst me defende.
Deliuer Lord thy folke,
and send them some relief
meane thy chosen Israel)
from all their paine and grief.

PSALME XXVI. I. H.

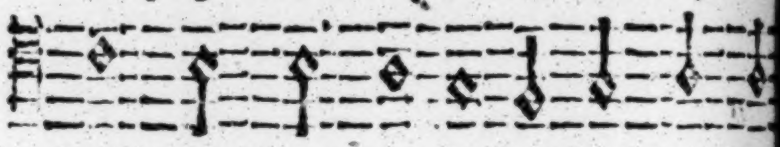
uid oppressed with many iniuries, findinge no helpe the worlde calleth for aide from God, and assured his integritie toward Saule, desireth God to be his d e and to defend his innocentie. Finally he maketh ence of his sacrifice, whiche he will offer for his liuerance and desireth to be in the compagnie of the ithfull in the Congregation of God, whence he was ni hed by Saul, promising integritie of lyfe, and pen prayse, and thankesgeuing.



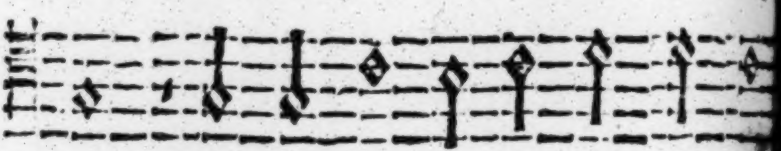
Ord be my iudge for lo my way,



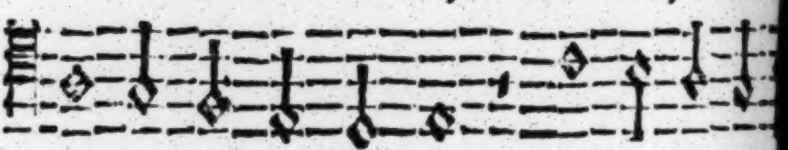
is vpright iuſt and plaine: In God my truſt



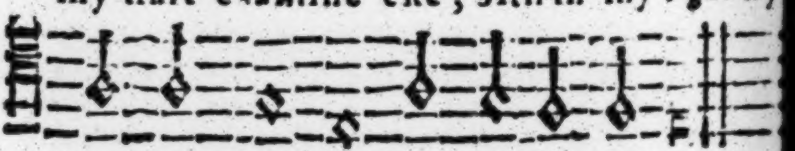
hathe bene for aye, who ſhall me ſtil ſuſtay



ne. Proue me ô Lord, trie thou my reines



my hart examine eke, Sith in my ſight thy



grace remains, thy trueth I ſue and ſeke.

4 I had no will to haunt or vſe,
with men whoſe workes are vaine:
The company I did refuſe,
of the deceitfull traine.
5 I muche abhorde the wicked ſorte
their dedes did I refuſe,
To them wolde I not once reſort
which hurtfull things deuiſe.
6 My handes I waſh and do procede,
in workes that are vpright
Then to thyne Altar I make ſpede,
to offer there in ſight,
7 That I may ſpeake and preache the prayſe

that doth belonge to thee.
d so declare howe wondrous wayes,
thou haste bene good to me.

O Lord, thy house I loue moste deare
to me it dothe excell:
aue delyght and wolde be neare,
where as thy grace doth dwell.
Oh gather not my soule with them
to sinne that bend their wil
yet my lyfe amongst those men
that thyrse muche blood to spill.

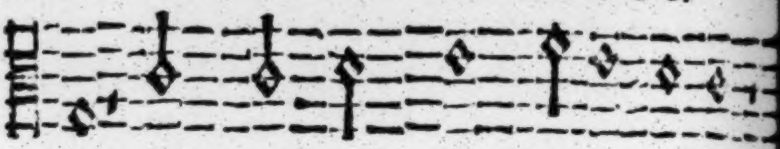
Whose hand are heapt and stuffed ful
of fraud deceate, and guile
there right hande for bribes doth pul
and pluck with wrench and wyle,
Sus I in righteousnes entende
my tyme and dayes to serue
e mercie Lorde and me defende,
so that I do not swerue.

My foote is stayed gainst all assayes,
it standeth wel and right.
refore ô God thee wil I praise:
in all the peoples sight.

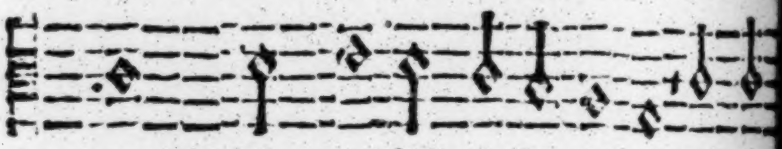
PSALME XXVII. W. Re.

id maketh this Psalme, being deliuered from great ils, as appeareth by the prayses and thankesgeuing ered, wherein we may se the constant faith of id against the assaults of all his enemies, & also end wherefore he desireth to liue and to be deli- ed, onely to worship God in his Congregation.

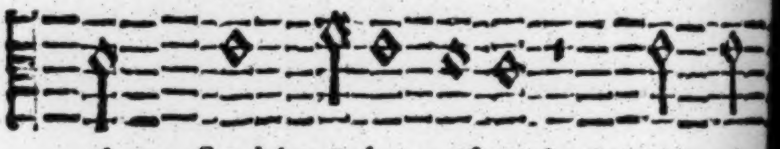
He Lord my light and health wil



be: For what then ſhulde I be diſmaide?

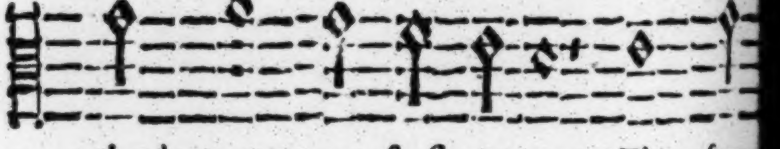


My ſtrenght and life al ſo is he, Of who

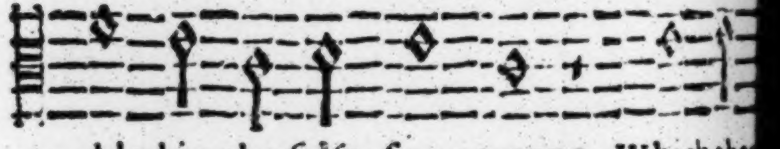


then ſhulde I be affrayde? When that

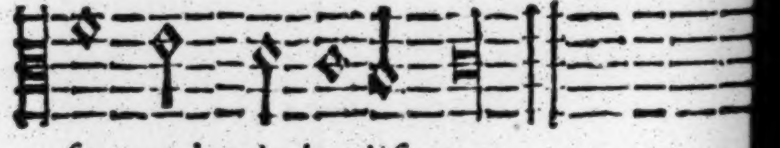
my foes, (men vile and vaine) Appro-



ched neare my fleſh to eat, They ſtum-



bled in the ſelſe ſame trayne, Which the



for me layde by diſceate.

3 Againſt me thogh there pitht an hoſte,
Mine heart from feare yet farre it is,
Thogh warres be raiſed with great boaſte,
Yet will I ſurely truſt in this.

4 One thing I haue the Lord beſoght,

That I may in his houſe ſtill dwell,
To ſe his beautie paſsing thoght,
His Temple eke which doth excell.

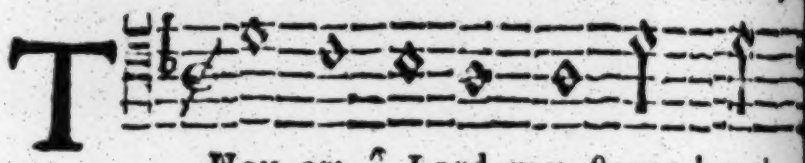
For in the thime of troubles great,
His Tabernacle ſhall me hide:
His ſecret tentes ſhall be my ſeate,
And on a Rocke I ſhal abide.
And now mine head lift vp will he,
Aboue my foes whiche worke ſuche fraude
With ſacrifice, and offring free
Within his tents I will him laude.

My voice, ô Lord, let it take place:
With mercie heare me when I crye,
When thou didſt ſay, Seke ye my face,
With full conſent, Lo, heare, quod I.
Hide not therefore thy face me fro,
Nor in thy wratht thy ſeruant ſpil.
Thou haſt me holpe: then leaue not ſo,
O God of health, helpe thou me ſtil.

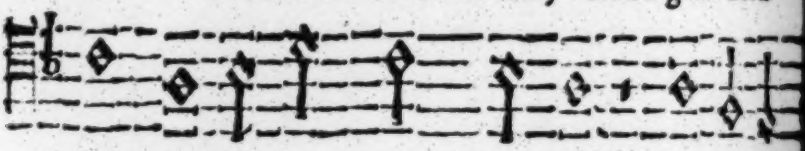
Althogh my parents me forſake,
The Lord yet will me rayſe and ſtay,
My foes ſet ſnares me in to take,
Sur, Lord, lead me in the right way.
Vnto mine aduerſaries luſte,
Lord giue me not in any wiſe,
For witnes falſe with wordes vniuſte
They ſeke againſt me to deuiſe.

I ſhulde wax faint and ſore di maide,
But that I did beleue to ſe,
Goods oodnes in that land diſplayde
Where as his faithfull ſeruantes be.
Hope in the Lord and be thou ſtrong:
He comforte wil thine heart in dede.
Tru in the Lord and thinke not long
For he will ſurely come with ſpede.

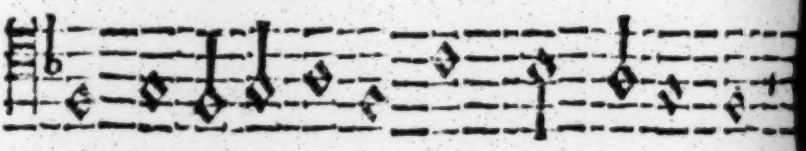
¶ *Being in great feare and penſiuenes to ſe God diſhon-*
red by the wicked men, he deſireth to be rid of them
and cryeth, for vengeance againſt them: and at length
aſſureth him ſelfe that God hath heard his praye
vnto whoſe tuicion he commendeth all the faithfu



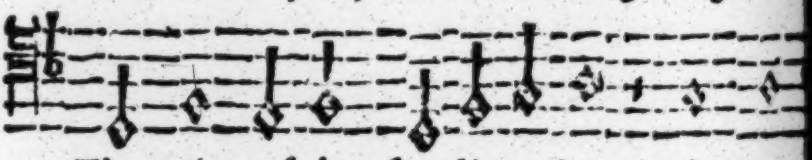
THou art ℣ Lord my ſtrength and



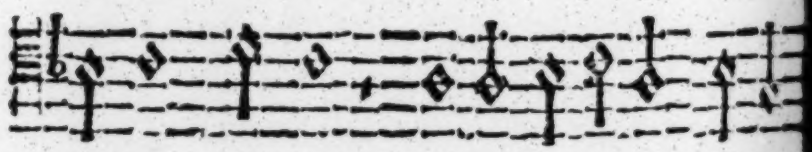
ſtay, the ſouccour whiche I craue: Neglect me



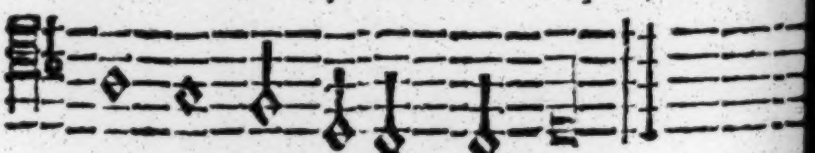
not leſt I be lyke, to them which go to graue.



The voice of thy ſuppliant heare, that vn-



to thee doeth cry: When I lift vp my hands va-



to, thine holy Arke moſte hie.

3 Repute not me among the ſorte
of wicked and peruert,
That ſpeake right faire vnto their friends,

and thinke full il in heart.
According to their handy worke,
as they deſerue in dede,
after their inuencions,
let them receiue their mede.

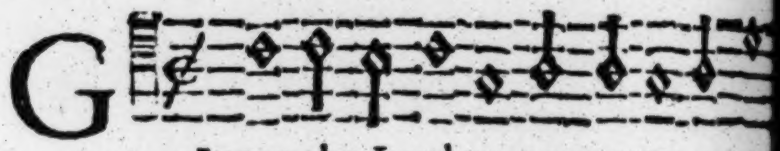
For they regarde nothing Gods workes,
his Lawe, ne yet his lore:
therefore wil he them and their ſede,
deſtroy for euermore.
To render thankes vnto the Lord,
how great a cauſe haue I,
voice my prayer, and my complaint,
that hearde ſo willingly.

He is my ſhield and fortitude,
my buckler in diſtreſſe,
whose mine helpe, mine hearts reliefe
my ſong ſhall him confeſſe.
He is our ſtrength and our defence
our enemies to reſiſt:
the healt and the ſaluacion,
of his elect by Chriſt.

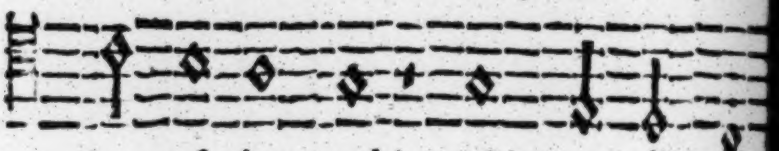
Thy people and thine heritage,
O Lord, bleſſe, guide and preſerue:
raiſe them, Lord, and rule their hearts,
that they may neuer ſwerue.

PSALME XXIX. Tho. Ster.

An excellent pſalme wherein the Prophet exhorteth the very princes and rulers of the world (which otherwiſe for the moſte part thinke there is no God) the leaſt to feare him for the thunders and tempeſts, for feare whereof all creatures tremble. And though thereby God threatneth ſinners, yet is he alwayes mercifull to his, and moueth them thereby to praiſe his Name.

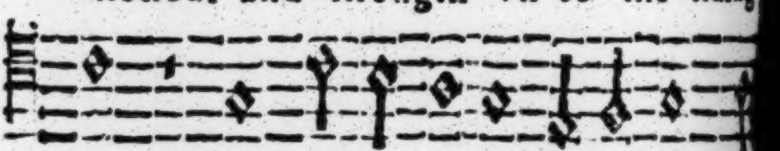


Giue to the Lord ye potentates ye ru-

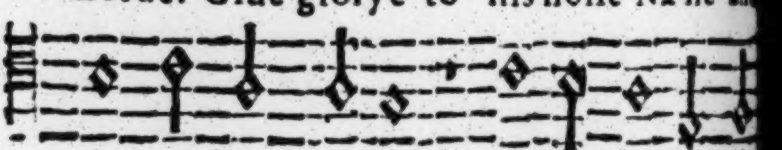


lers of the worlde : Giue ye all prayſe,

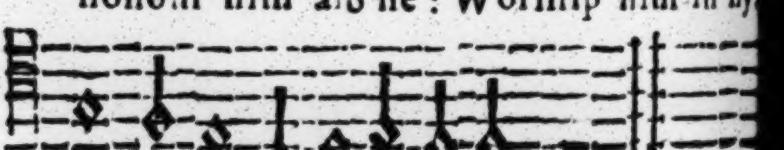
honour and ſtrength vn to the liuing



Lorde: Giue glorye to his holie Name and



honour him alone: Worſhip him in hy



maieſtie within his holy throne.

3 His voice doth rule the waters all,
euen as him ſelfe doth pleaſe:
He doth prepare the thunder clapps,
and gouerneth all the ſeas.

4 The voice of God is of great force,
and wondrous excellent:
It is moſte mightie in effect,
and muche magnificent.

5 The voyce of God doth rent and breake,

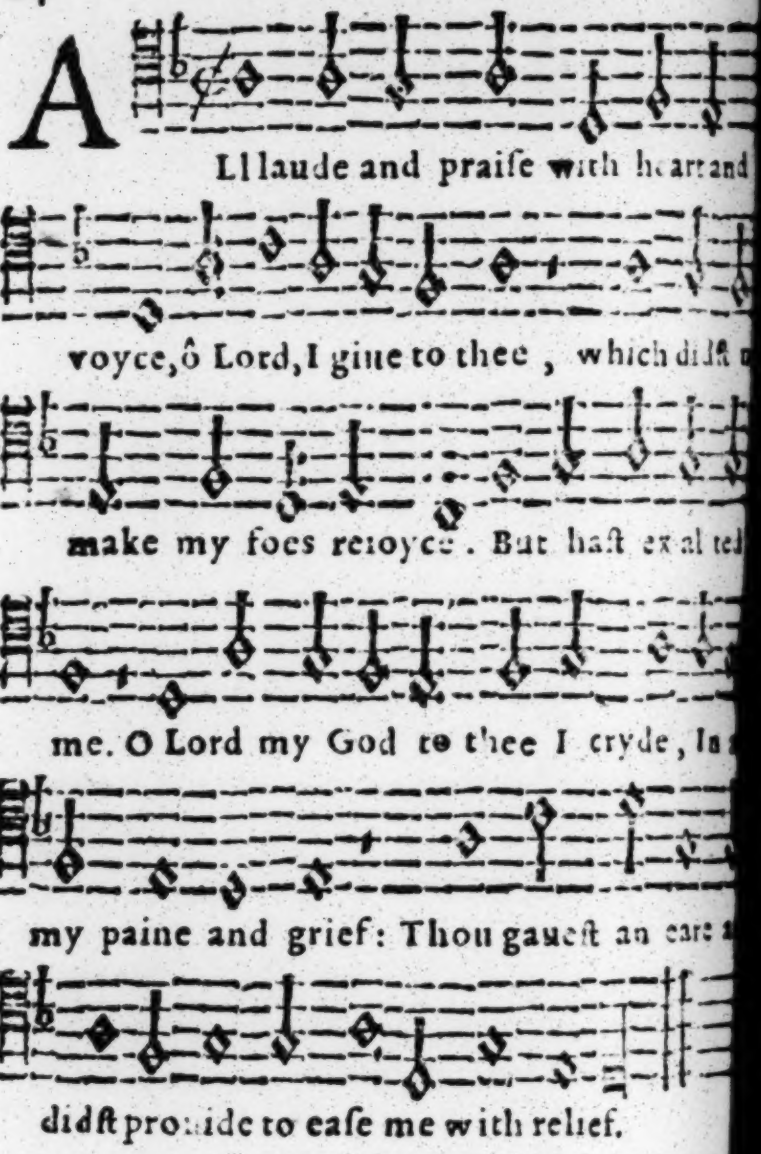
the Cedre trees ſo long:
e Cedre trees of Libanus,
which are moſte high and ſtrong:
nd maketh them leape like as a calfe,
or els the vnicorne:
oneiy trees but mountaines great,
whereon the trees are borne.

is voice diuideth flames of fyre,
and ſhak the the wildernes:
maketh the deſert quake for feare,
that called is Cades:
maketh the hindes for feare to calue,
and maketh the couert plaine.
in his temple euery man.
his glorie doth proclaime.

he Lord was ſet aboue the floods,
ruling the raging ſea:
all he reigne as Lord and King
for euer and for aye.
he Lord will giue his people power
in vertue to increaſe:
Lord will bleſſe his choſen folke
with euerlaſting peace.

PSALME XXX. I. H.

*n Dauid ſhuld haue dedicated his houſe to the
d he fel ſo extreme ſicke, that he was without all
e of lyfe, and therefore after his recouerie, he ren-
th thankes to God, exhorting others to the lyke,
learne by his example, that God is rather mercy-
l then ſeuere and rigorous towardes his children,
lſo that the fall from proſperitie to aduerſitie
den. This done, he returneth to prayer promiſing
raiſe God for euer.*


A
Ll laude and praiſe with heart and
voyce, ô Lord, I giue to thee, which didſt
make my foes reioyce. But haſt exalted
me. O Lord my God to thee I cryde, In
my paine and grief: Thou gaueſt an eare
didſt prouide to eaſe me with relief.

3 Of thy good wil thou haſte calde backe
my ſoule from hel to ſaue:
Thou didſt reuiue, when ſtrength did lacke
and keptſt me from the graue.
4 Sing praiſe, ye Saintes, that proue and ſee
the goodnes of the Lord:
In memorie of his maieſtie,
Reioyce with one accord.

or why? his anger but a ſpace
doth laſt and ſlake againe:
in his fauour and his grace,
alwayes doeth life remaine,
gh gripes of grief and panges full ſore
ſhall lodge with me all night,
Lord to ioy ſhall vs reſtore,
before the day be light.

hen I enioyed the worlde at will,
thus wolde I boaſte and ſay,
, I am ſure to feele none il:
this welth ſhall not decay.
e thou o Lord, of thy good grace
hadſt ſent me ſtrength and aide:
hen thou turnedſt away thy face,
My mynde was ſore diſmaide.

herefore againe yet did I crye
to thee ô Lord of might:
God with plaintes I did apply,
And prayde bothe day and night.
hat gaine is in my blood, ſaid I,
If death deſtroy my dayes:
h duſt declare thy maieſtie,
or yet thy trueth doeth praiſe?

herefore my God, ſome pitie take,
O Lord, I thee deſire:
or this ſimple ſoule forſake,
of helpe I thee require.
hen didſt thou turne my grief and wo
vnto a chearfull voice:
mourning weed thou tokeſt me fro,
and madeſt me to reioyce.

herefore my ſoule vnceſſantly
ſhall ſing vnto thee praiſe:
Lord, my God, to thee will I
giue laude and thankes alwayes.

¶ *Dauid deliuered from ſome great danger, firſt re-*
ſed what meditation he had by the power of
when death was before his eyes, his enemie
ready to take him. Then he affirmeth that the
of god is alwayes ready to thoſe that feare hi
wally he exhorteth all the faithfull to truſt in
and to loue him, becauſe he preſerueth and ſtre-
neth them, as they may ſe by his example.

¶ Sing this as the 18. Pſalme.

O Lord I put my truſt in thee,
let nothing worke me ſhame,
As thou art iuſte deliuer me
and ſet me quyte frome blame.

2 Heare me (O Lord) and that anone:
to helpe me make good ſpede.
Be thou my rocke, and houſe of ſtone,
my fence in tyme of nede.

3 For why as ſtones thy ſtrength is tride
thou art my fort and towre:
For thy names ſake be thou my guyde,
and leade me in thy power.

4 Pluke forte my feete, and break the ſnare
which the for me haue layde
Thou art my ſtrength, and all my care,
is in thy might and ayde.

5 Into thy handes Lord I commit,
my ſpirit which is thy dewe
For why, thou haſt remeded it,
O Lord thou God moſte trewe.

6 I hate ſuche folke as will not part,
from things to be abhorde:
When they on trifles ſet their heart,
my truſt is in the Lorde.

7 For I wil in thy mercy ioy,
I ſee it doth excell.

...ſeeſt when ought wolde me annoye,
and knoweſt my ſoule full well:
...hou haſt not left me in their hand,
that olde me ouercharge,
...Lou haſt ſet me out of bande,
to walke abrode at large.

...rear griefe(ô Lord)doth me aſſaile,
ſome pitie on me take:
...eyes waye dime,my mighte doth fayle,
my wombe for woe doth ake,
...My lyfe is worne with griefe and paine
my yeares are gone and paſt:
...trength is gone and through diſdaine
my bones corrupt and waſte.

...mong my foes I am a ſcorne,
my friendes are all diſmaide:
...eighbours and my kynſmen borne
to ſee me are affrayde.
...ſmen once dead are out of minde,
ſo am I now forgot:
...mall effect in me they finde,
as in a broken pot.

...heard the bragges of all the route,
their threates my minde did fraye:
...ther conſpird and went about,
to take my lyfe away.
...ut(Lord)I truſt in thee for ayde,
not to be ouer trod:
...I confeſſe and ſtill haue ſaid,
thou art my Lord and God.

...The length of all my lyfe and age,
O Lord,is in thy hand:
...nd me from the wrathfull rage,
of them that me withſtand.
...Some thy ſeruant(Lord)expreſſe,

and ſhew thy ioyfull face:
And ſaue me Lord for thy goodnes,
thy mercy and thy grace.

17 Lord let me not be put to blame,
for that on thee I call:
But let the wicked beare their ſhame
and in the graue to fall.
18 O Lord make dume, their lippes out right
which are addict to lies:
And cruelly with pryde and ſpite,
againſt the iuſt deuiſe.

19 Oh, how great good haſt thou in ſtore
laide vp, and done for them:
That feare and truſt in thee, before
the Sonnes of mortall men.
20 Thy preſence doth the fence and guide,
from all proude bragges and wrongs,
Within thy place thou doſt them hyde
from all the ſtryfe of tongues.

21 Thankes to the Lord that hathe declard
on me his grace ſo farre:
Me to defend with watche and warde,
as in a towne of warre.
22 Though in mine haſte and grief ſaid I,
lo ſe, I am reiect:
Yet Lord on thee when I did crye,
my plaint thou didſt accept.

23 Ye Saintes, loue ye the Lord, I ſay,
the faithfull he doth guide:
And to the proude he will repay,
according to their pride.
24 Be ſtrong and God ſhal ſtay your heart,
be bolde and haue a luſt:
For ſure the Lord will take your part,
ſith ye on him do truſt.

[illegible] punished with grieuous sickenes for his sin-[illegible] countetheth them happy, to whom God doth not [illegible] their transgressions: and after that he had [illegible] his sinnes and obtained pardone, he exhor-[illegible] the wicked men to liue godly, and the good to [illegible].

¶Sing this as the 29. Psalme.

He man is blest, whose wickednes,
the Lord hath cleane remitted:
And he whose sinne and wretchednes
is hide and also couered.
[illegible] blest is he to whom the Lord,
imputeth not his sinne:
[illegible] in his heart hathe hid no guile,
[illegible] fraude is found therein.

[illegible] whiles that I kept close my sinne,
my silence and constraint,
[illegible] ones did weare and waste away,
with day lie mone and plaint.
[illegible] night and day thyne hand on me,
so grieuous was and smert,
[illegible] all my blood and humors moist:
to drynes did conuert.

[illegible] therefore confesse my faute,
and all my sinnes discouer:
[illegible] thou, ô Lord, didst me forgiue,
and all my sinnes passe ouer.
[illegible] humble man shall pray therefore,
and seke thee in due time:
[illegible] the floodes of waters great,
shall haue no power on him.

[illegible] trouble and aduersitie,
do compasse me about,
[illegible] art my refuge and my ioye,
and thou doest ridde me out.
[illegible] hither, and I shall the teache,

how thou ſhalt walke aright:
And will thee guide as I my ſelfe
haue learnd by profe and ſight.

9 Be not ſo rude and ignorant,
as is the horſe and mule:
Whoſe mouth without a raine or bit,
from harme thou canſt not rule.
10 The wicked man ſhall manifolde,
ſorowes and grief ſuſtayne
But vnto him that truſteth in God,
his goodnes ſhall remayne.

11 Be merye therefore in the Lord:
ye iuſt, lift vp your voyce:
And ye of pure and perfect heart,
be glad and eke reioyce.

PSALME XXXIII. I. Hop.

¶He exhorteth good men to praiſe God for t
hathe not only created all things and by hu
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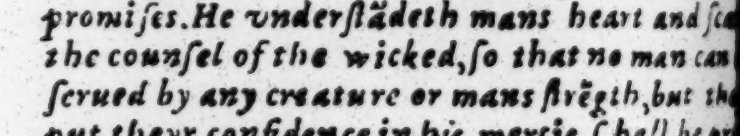
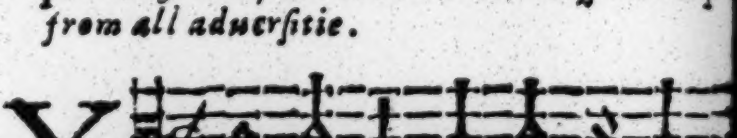
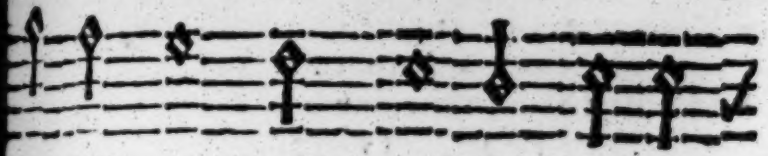


YE righteous in the Lord reioyc

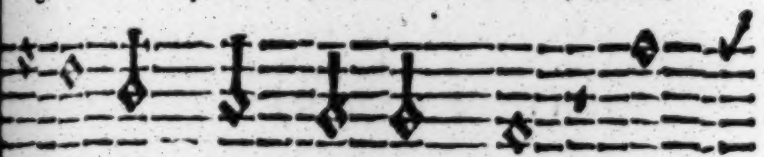


It is a ſemely ſight, That vpright men
th

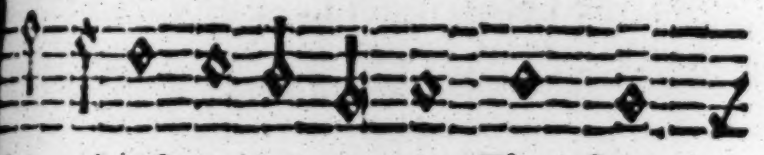


thankfull voyce, Shuld prayſe the God of

might. Praiſe ye the Lord with harpe and



ſong In Pſalmes and pleaſant things, with



lute and inſtrument among, That ſoun-

deth with then ſtrings.

ing to the Lord a ſong moſte new,
with courage giue him praiſe.
For why? his worde is euer true,
his workes and all his wayes.
To iudgement, equitie and right,
he hathe a great good will:
With his giftes he doth delight,
the earth through out to fill.

For by the worde of God alone,
the heauens all were wrought.
Their hoſtes and powers euerichone
his breath to paſſe hath brought:

how thou ſhalt walke aright:
And will thee guide as I my ſelfe
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PSALME XXXIII. I. Hoſ.

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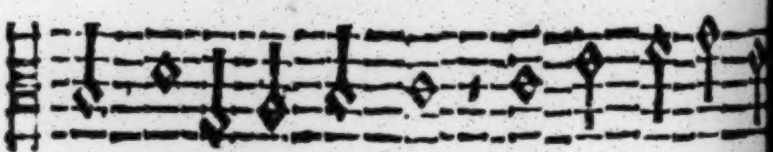
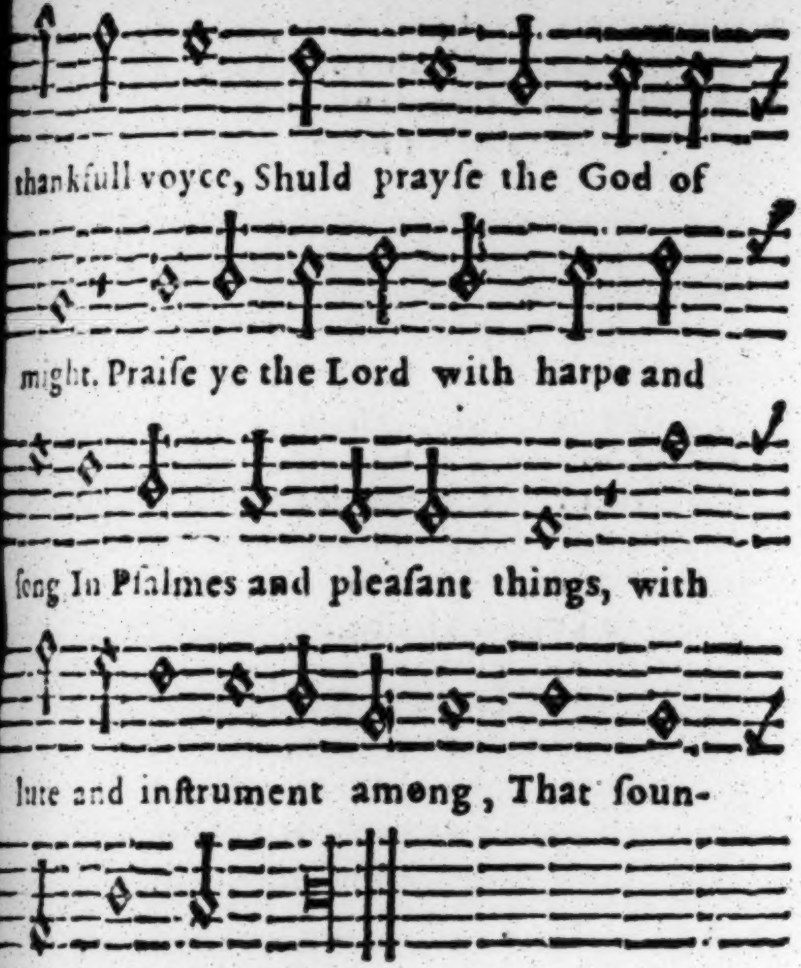
E righteous in the Lord reioyce:



It is a ſemely ſight, That vpright men wi
than



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Sing to the Lord a ſong moſte new,
with courage giue him praiſe.
For why? his worde is euer true,
his workes and all his wayes.
To iudgement, equitie and right,
he hathe a great good will:
And with his giftes he doth delight,
the earth through out to fill.

For by the worde of God alone,
the heauens all were wrought.
Their hoſtes and powers euerichone
his breath to paſſe hath brought:

7 The waters great gathered hathe he,
on heapes within the ſhore,
And hide them in the dept, to be
as in a houſe of ſtore.

8 All men on earth bothe leaſt and moſte,
feare God and kepe his lawe:
Ye that inhabite in eche coaſt,
dread him and ſtand in awe.
9 What he commaunded, wrought it was,
At once with preſent ſpede:
What he doth will, is broght to paſſe,
with full effect in dede.

10 The counſels of the nations rude,
the Lord doth driue to noght:
He doth defeate the multitudine
of their deuiſe and thoght.
11 But his decrees continue ſtill,
they neuer ſlake nor ſwage:
The mocions of his minde and will,
take place in euerie age.

12 And bleſt are they to whom the Lord,
as God and guide, is knowen:
Whome he doth choſe of meere accord,
to take them as his owen.
13 The Lord from heauen caſteth his ſight,
on men mortall by birth,
14 Conſidering from his ſeat of might
the dwellers on the earth.

15 The Lord, I ſay, whoſe hand hath wroght
mans heart and doth it frame:
For he alone doth knowe the thoght,
And working of the ſame.
16 A King that truſteth in his hoſte,
ſhall nought preuaile at length:
The man that of his might doth boaſte,

shall fail for all his strength.

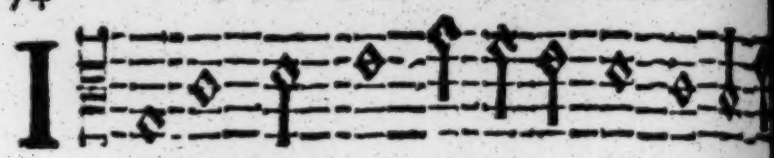
The troupes of horsemen eke shal faile:
then sturdie steedes shall sterue,
the strength of horse shall not preuaile,
the rider to preserue.
But lo the eyes of God intend,
And watche to aide the iust,
with suche as feare him to offend:
and on his goodnes trust.

That he of death and all distresse,
may set their soules from drede,
if that derth the land oppresse,
in hunger them to fede.
Wherefore our soule doth still depend
on God our strength and stay:
is the shield vs to defend,
and driue all dartes away.

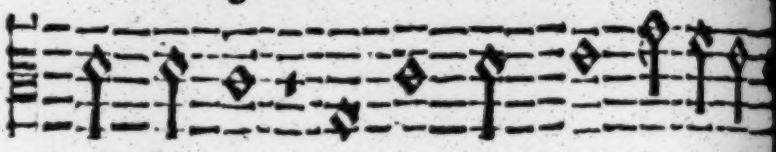
Our soule in God hath ioye and game,
reioycing in his might:
why in his moste holy Name,
we hope and muche delight,
Therefore let thy goodnes, ô Lord,
still present with vs be:
we alwayes with one accord
do onely trust in thee.

PSALME XXXIIII. Tho. Ster.

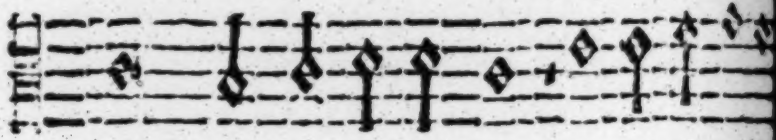
After Dauid had escaped Achis, according as is written in the 1. Sam. 21. whome in this tytle he calleth Abimelech (whych was a generall Name to all the kings of the Philistims) he praiseth God for his deliuerance prouoking all others by his example to trust in God, to feare and serue him who defendeth the godly with his Angels, and vtterly destroyeth the wicked in their sinnes.



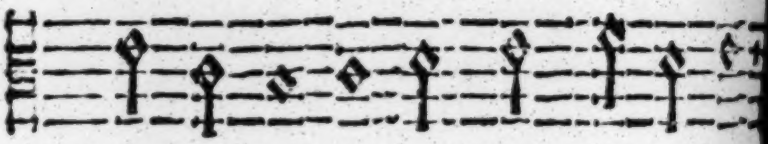
I Will giue laud and honour both vnto th



Lord alwayes. And eke my mouth for euermo

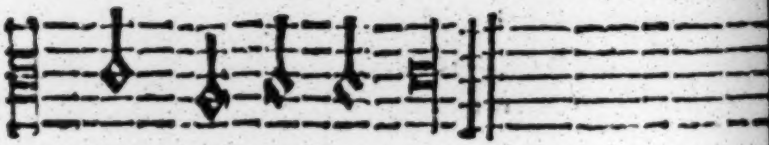


ſhall ſpeake vnto his praiſe, I do delite to



laud the Lord in ſoule and eke in voyce,

That humble men and mortified may



heare and ſo reioyce.

3 Therefore ſe that ye magnifie,
with me the liuing Lord,
And let vs now exalt his Name
together with one accorde.
4 For I my ſelf beſoght the Lord:
he anſwered me againe,
And me deliuered incontinent
from all my feare and paine.

5

Who so they be that him beholde,
shal se his light moste cleare:
their countenance shal not be dasht:
they nede it not to feare.
This sely wretch for some relief,
vnto the Lord did call:
who did him heare without delay,
and made him out of thrall.

The Angel of the Lord doth pitch
his tents in euery place,
saue all suche as feare the Lord,
that nothing them deface.
Taste and consider well therefore,
that God is good and iust:
blessed man that maketh him,
his onely stay and trust.

Feare ye the Lord, his holy ones,
aboue all earthly thing:
they that feare the liuing Lord,
are sure to lacke nothing.
The Lions shalbe hongrebit,
and pinde with famine muche:
as for them that feare the Lord,
no lacke shalbe to suche.

Come neare therefore my children deare
and to my worde giue eare:
all you teache the perfect way,
how you the Lord shulde feare.
Who is that man that wolde liue long
and lead a blessed lyfe?
See thou refraine thy tongue and lippes
from all deceit and strife.

Turne backe thy face from doing ill,
and do the godly dede:
require for peace and quietnes,

and follow it with ſpede.

15 For why? the eyes of God aboue,
vpon the iuſt are bent
His eares lykewiſe do heare the plaint,
of the poore innocent.

16 But he doth frowne and bend his broes
vpon the wicked traine,
And cuteth away the memorie,
that ſhulde of them remaine.

17 But when the iuſt do call and cry,
the Lord doth heare them ſo,
That out of paine and miſerie
forte with he letth them go.

18 The Lord is kinde and ſtreight at hand
to ſuche as be contrite:
He ſaueth alſo the ſorowfull,
the meke and poore in Spirite.

19 Full many be the miſeries,
that righteous men do ſuffer:
But out of all aduerſities
the Lord doth them deliuer.

20 The Lord doth ſo preſerue and kepe,
his verie bones alway,
That not ſo muche as one of them
doth periſh or decay.

21 The ſinne ſhall ſlay the wicked man,
which he him ſelf hath wrought:
And ſuche as hate the righteous man,
ſhall ſone be brought to nought.

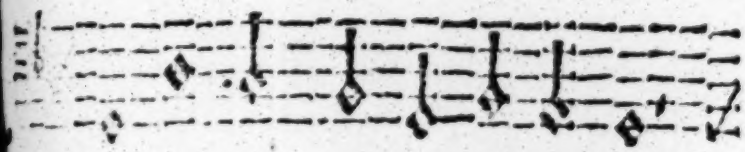
22 But they that ſerue the liuing Lord,
the Lord doth ſaue them ſound:
And who that put their truſt in him,
nothing ſhall them confounde.

PSALME XXXV. I. H.

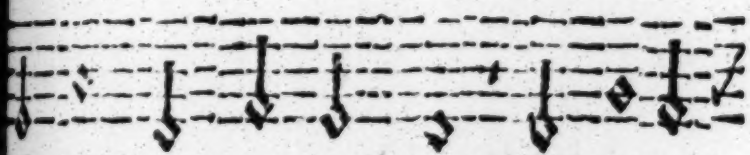
¶ *So long as Saul was enemie to Dauid all that had autoritie vnder him to flatter their King (as u*

co

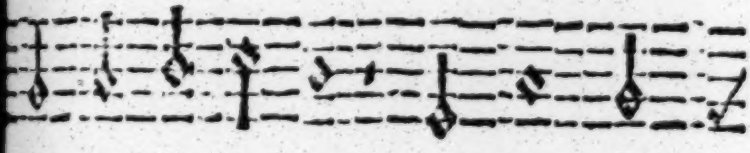
...se of the world) did also moste cruelly persecute ...id: against whome he praieth God to plead and ...ge his cause that they may be taken in their ...nets and snares, that his innocentie may be ...ed, and that the innocent which taketh parte ...th him may reioyce. And praise the name of the ...d that thus deliuereth his seruant, and so he pro... ...ke forthe the iustice of the Lord and to ... Name all the dayes of his lyfe.



Ord plead my cause against my foes,

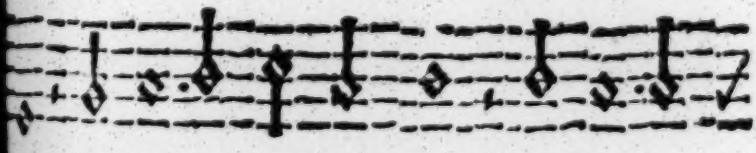


Confound their force and might: Fight on my

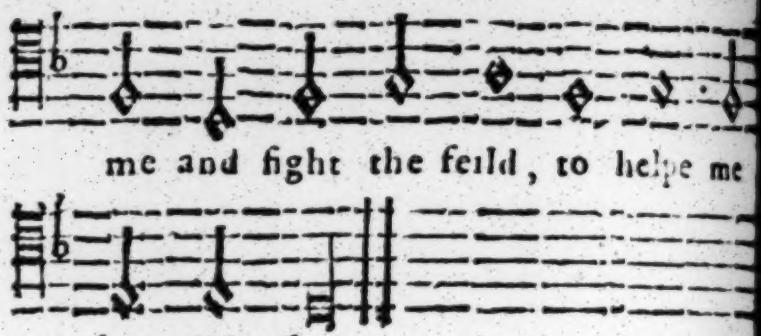


parte against all those, that seke with

me to fight. Lay hand my God vpon thy



ield thy selfe in armour dresse: stand vp for



3 Bring forthe the ſpeare and ſtoppe the way,
mine enemies to withſtand:
Then Lord vnto my ſoule thus ſay:
I am thy helpe at hand.
4 Confound them with rebuke and blame
that ſeke my ſoule to ſpill:
Let them turne backe and flee with ſhame,
that thinke to worke me ill.

5 Let them be ſcattred all abrode,
as chaffe let them be toſte:
And by the Angel of our God,
diſperſt, deſtroyd, and loſte.
6 Let all their wayes be voyde of light,
and ſlippery lyke to fall:
And ſend thine Angel with thy myght,
to perſecute them all.

7 For why without my faulte they haue
in ſecrete ſet their grinne:
And for no cauſe haue digd a caue
to take my ſoule therein.
8 When they thinke leaſt and haue no care,
ô Lord deſtroye them all.
Let them be trapt in their owne ſnare,
and in their miſchief fall.

9 Then ſhall my ſoule my heart and voyce,
in God haue ioye and welthe:

in the Lord I may reioyce,
and in his ſauing health.
nd the my bones ſhall ſpeake and ſay,
my partes ſhall all agree,
rd though they do ſeme full gaye,
what man is lyke to thee.

doſt defend the weake from them,
that are bothe ſtout and ſtrong,
idde the poore from wicked men,
that ſpoyle and do them wrong.
gainſt me cruell men did ryſe,
to witnes things vntrue,
accuſe me did deuiſe
of that I neuer knew.

d where to them I bere good will,
they quite me with diſdaine:
eir intent was how to ſpil,
and bring my ſoule in paine.
t I, when they were ſicke, toke thought,
and clad my ſelfe in ſacke:
faſting I my ſelfe lowe brought,
to pray I was not ſlake.

to my freind or brother deare,
I did my ſelfe behaue:
s one making wofull cheare
about his mothers graue.
t in my troubles they did ioye
and gather on a route,
bied ſlaues at me did toye,
with mockes and chekes full ſtoute.

t bellie Gods and flattering traine,
at feaſtes did me deride,
gnaſht their teeth with great diſdaine
and wryde their mouth a ſyde.
d when wilt thou amend this geare?

why doſt thou ſtay and pauſe?
Oh ridde my ſoule, repleat with feare,
out of theſe Lyons claues.

18 So then will I geue thankes to thee,
before thy Churche alwayes,
And where in preaſe the people be,
there will I ſhew thy prayſe.
19 Let not my foes preuaile on me,
which hate me for no faulte,
Nor yet to winke or turne theyr eye,
that cauſeles me aſſaulte.

20 Of peace no worde they thinke or ſay
their talke is all vntrue:
They ſtill conſult and wolde betraye,
all thoſe that peace enſue.
21 With open mouth they runne at me,
they gape, they laugh, they ſcere,
Well wel, ſay they, our eye doth ſee
the thing that we deſire.

22 But Lord thou ſeeſt what wayes they take,
ceaſe not this geare to mend.
23 Be not farre of nor me forſake,
as men that fayle theyr freind.
24 Awake, ariſe, and ſtirre abrode,
defende me in my right,
Reuenge my cauſe my Lord my God,
and aide me with thy might.

25 According to thy righteouſnes,
my Lord God ſet me free,
And let not them their pride expreſſe,
nor triumphe ouer me.
26 Let not their heartes reioyce and crye,
there, there, this geare goeth right,
Nor giue them cauſe to ſay on hie,
we haue our will of him.

27

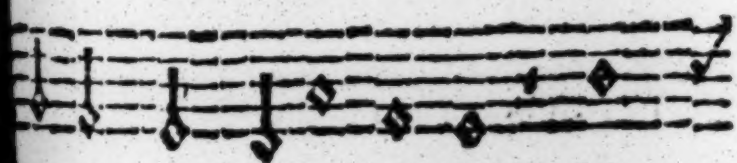
Confound them with rebuke and ſhame,
that ioye when I do mourne,
And pay them home with ſpite and blame,
that brag at me with ſcorne.
Let them be glad and eke reioyce
which loue mine vpright way:
And they all tymes with heart and voyce
ſhall praiſe the Lord and ſay.

Great is the Lord and doth excell,
for why he doth delight:
To ſee his ſeruantes proſper well,
that is his pleaſant ſight.
Therefore my tongue I will apply
thy righteouſnes to praiſe:
And the Lord, my God will I
ſing laudes and thankes alwayes.

PSALME XXXVI. W. Ke.

The Prophet grieuouſly vexed by the wicked, doth complaine of their malicious wickednes. Then he turneth to conſider the vnſpeakable goodnes of God towardes all creatures, but ſpecially towardes his children, that by the faith thereof he may be comforted and aſſured of his deliuerance by this ordinarie courſe of Gods worke, who in the end deſtroyeth the wicked, and ſaueth the iuſte.

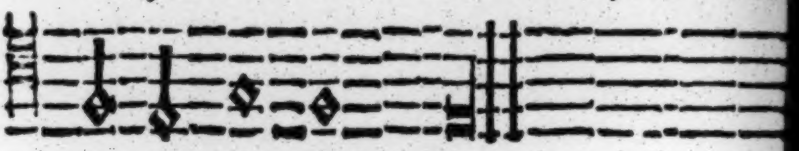
He wicked dedes of the ill man,



Into mine heart do witnes plaine, That

feare of God in hym is none. Thogh

he hym ſelfe wolde flatter faine, His wicked-



nes is iudge and knowen.

3 His mouth is bent to vile deceate:
with ignorance he is repleat,
And to do good he hath no will:
4 In bed he doth for miſchief wayte,
Full bent to ſeke the way moſte il.

5 Thy mercies, Lord to heauen reache:
thy faithfulnes the cloudes do preache
6 Thy righteouſnes, as montaines huge,
Thy iudgements deepe no tongue can teach
To man and beaſt thou art refuge.

7 O God, how great thy mercies be,
The ſonnes of men do truſt in thee:
with thee they ſhal be fully fed:
And thou wilt giue them drinke full free
8 Of pleaſant riuers largely ſpred.

9 The well of lyfe is thyne by right:
Thy brightnes doth giue vs our light:
Thy fauour, Lord, to ſuche extend,
As knowledge thee with heart vpright.
10 Thy righteouſnes to ſuche men ſend.

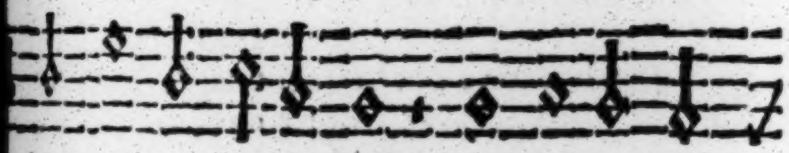
11 Let not the proude, ô Lord, preuaile,

Nor vaine mens power makme to quaile
But lo, they faile in their deuise:
Their mischief worke with tothe and naile
And fall, but can by no meanes rise.

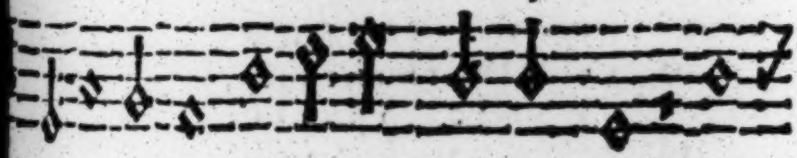
PSALME XXXVII. W. Whit.

Because the godly shulde not wonder to se wicked men prosper in this worlde: the Prophet sheweth that all things shal be granted according to their hearts desire, to them that loue and feare God: and they that do the contrarie, although they seme to florish for a time, shal at length perish.

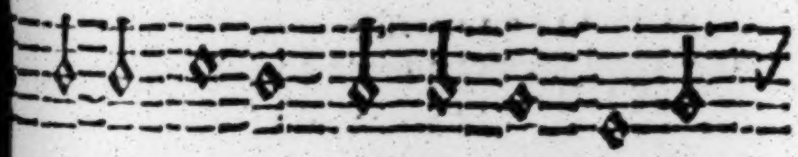
Rudge not to see the wicked men



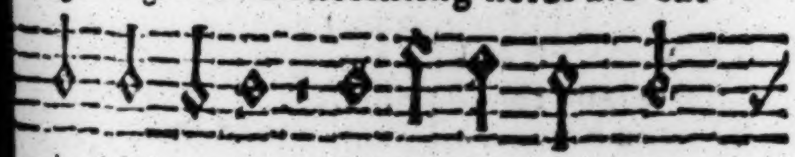
in welth to florish still: Nor yet enuie



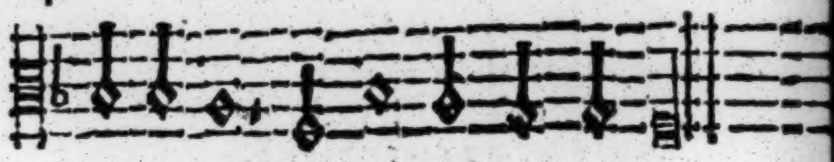
such as to il haue bēt and set their wil. For



as grene grasse and florishing herbs are cut



and wither away, So shall their great pro-



ſperitie Sone paſſe fade and decay.

3 Truſt thou therefore in God alone:
to do well giue thy minde:
So ſhalt thou haue the land as thyne,
and there ſure fode ſhalt finde.
4 In God ſet all thyne hearts delite,
and loke what thou woldſte haue,
Or els canſt wiſhe in all the worlde,
thou nedeſt it not to craue.

5 Caſt bothe thy ſelfe and thyne affaires
on God, with perfect truſt:
And thou ſhalt ſee with pacience
th'effect bothe ſure and iuſt,
6 Thy perfect lyfe and godly Name,
he will cleare as the light:
So that the ſunne, euen at none dayes,
ſhall not ſhine halfe ſo bright.

7 Be ſtill therefore and ſteuſaſtly
on God ſe thou waite then,
Not ſhrinking for the proſprous ſtate,
of lewde and wicked men.
8 Shake of deſpite, enuie and hate:
at leaſt, in any wiſe,
Their wicked ſteppes auoide and flee,
and follow not their guiſe.

9 For euerie wicked man will God
deſtroy bothe more and leſſe:
But ſuche as truſt in him, are ſure
the land for to poſſeſſe.
10 Watche but a while, and thou ſhalt ſee
no more the wickeds traine:

o, not ſo muche as houſe or place,
where once he did remaine.

But mercy full and humble men,
enioy ſhal ſea and land:
reſt and peace they ſhall reioyce:
for noght ſhal them withſtand.
The lewde men and malicious,
againſt the iuſt conſpire:
ey gnaſh their teeth at him as men
which do his bane deſire.

But while that lewde men thus do thinke
the Lord laugh eth them to ſcorne.
why? he ſeeth their terme approche,
when they ſhall ſigh and mone.
The wicked haue their ſword out drawen:
their bowe eke haue they bent,
ouerthrowe and kill the poore,
as they the right way went.

But the ſame ſword ſhal perce their hartes
which was to kill the iuſt:
kewiſe the bowe ſhall break to ſhiuers
wherein they put their truſt.
Doutles the iuſt mans poore eſtate,
is better a great deale more,
en all theſe lewde and worldlie mens,
riche pompe and heaped ſtore.

For be their power neuer ſo ſtrong,
God will it ouerthrowe:
ere contrary he doth preſerue,
the humble men and lowe.
He ſeeth by his great prouidence,
the good mens trade and way,
d will giue them inheritance,
which neuer ſhall decay.
They ſhal not be diſcouraged,

when ſome are hard beſted:
when other ſhal be hongerbit,
they ſhal be clad and fed:
20 For whoſoeuer wicked is,
and enmie to the Lord,
Shal quaile, yea, melt euen as lambes greaſe
or ſmoke that flieth abrod.

21 Beholde the wicked borroweth muche
and neuer payeth againe:
whereas the iuſt by liberall giftes
makthe many glad and faine.
22 For they whom God doth bleſſe, ſhal haue
the land for heritage:
And they, whome he doth curſe, likewiſe
ſhal periſh in his rage.

23 The Lord the iuſt mans wayes doth guide,
and giueth him good ſucceſſe:
To euery thing he takthe in hand,
he ſendeth good addreſſe,
24 Thogh that he fall, yet is he ſure
not vtterly to quaile,
Becauſe the Lord ſtretched out his hand,
at nede and doth not faile?

25 (I haue bene yong and now am olde,
yet did I neuer ſee,
The iuſt man left, or els his ſeede
to begge for miſerie)
26 But giueth alwayes moſte liberally,
and lendeth, whereas is neede.
His children and poſteritie
receiue of God their mede.

27 Flee vice therefore and wickednes,
and vertue do embrace:
So God ſhall graunt thee to haue,
in earth a dwelling place,

For God ſo loueth equitie,
and ſheweth to his ſuche grace,
hat he preſerueth them alwaye
but ſtroyth the wicked race.

Whereas the good and godly men,
inherite ſhall the land,
uing as Lords all thing therein
in their owne power and hand.
The iuſt mans mouth doth euer ſpeake
of maters wiſe and hie:
is tongue doth talke to edifie
with trueth and equitie.

For in his heart the Law of God
his Lord doth ſtil abyde:
that where euer he goeth or walkthe,
his fote can neuer ſlyde.
The wicked lyke a rauening wolfe
the iuſt man doth beſet.
all meanes ſeking him to kill,
if he fall in his net.

Thogh he ſhulde fall into his hands,
yet God wolde ſuccour ſend:
hogh men againſt him ſentence giue,
God wolde him yet defend.
Waite thou on God and kepe his waye:
he ſhall preſerue thee then,
he earth to rule, and thou ſhalt ſee
deſtroyde theſe wicked men.

The wicked haue I ſene moſte ſtrong
and placed in high degre,
oriſhing in all welth and ſtore,
as doth the lawrell tre.
But ſuddenly he paſſed away,
and lo, he was quite gone:
hen I him ſoght, but coulde ſcarſe finde

the place where dwelt ſuche one.

37 Marke and beholde the perfect man,
how God doth him increaſe.
For the iuſt man ſhall haue at length
great ioye with reſt and peace.
38 As for tranſgreſſours, wo to them:
deſtroyde they ſhall all be:
God will cut of their budding race,
and riche poſteritie.

39 But the Saluation of the iuſt
doth come from God aboue:
Who in their trouble ſendth them aide,
of his mere grace and loue.
40 God doth them helpe, ſaue and deliuer,
from lewde men and vniuſt,
And ſtill will ſaue them whiles that they,
in him do put their truſt.

PSALME XXXVIII.

¶ *Dauid lying ſicke of ſome grieuous diſeaſe, acknowledgeth him ſelfe to be chaſtiſed of the Lord for his ſinnes, and therefore prayeth God to turne away his wrath. He vttereth the greatnes of his grief by many wordes and circunſtances, as wounded with the arrowes of Gods ire: forſaken of his freinds, euil intreated of his enemies: But in the end with firme confidence he commendeth his cauſe to God, and hopeth for ſpedie helpe at his hand.*

¶ Sing this as the 6. Pſalme.

PVt me not to rebuke, ô Lord,
when kindled is thine ire:
Nor in thy furie me correct,
ô Lord, I thee deſire.
2 For lo, on me poore wretch haue ligth,

thyne arrowes sharpe and keene:
on my backe thyne heauie hand
to lye may well be seene.

th thou art angrie Lord, therefore,
no health my fleshe is in:
in my boues, rest lesse or more,
by reasone of my sinne.
r lo, my wicked doings, Lord,
aboue my head are gone:
eater lode then I can beare
they lyue me sore vpon.

wounds so stinke and festered are,
as lothesome is to see:
hall through myne owen foolishnes,
besideth vnto me.
m bownde downe and crokt full sore
through this my great distres:
pane ouer all the day
with plaintes and heauines.

why? with raging heat throughout
my loyns are whole repleat
my fleshe no parte at all,
is sounde or yet compleat
weake and feble am I brought,
and broken eke so sore:
uen for very grief of heart,
am compelled to rore.
whole request, my sighes also,
ie open in thy sight,
heart doth pant, my strength hath faild
myne eyes haue loste their light.

louers and my wonted freinds,
dee this my plague and grief
folke, they aloofe do stand
nd shewe me no relief,

12 They that did ſeke my lyfe laid ſnares
and they that ſought the way
To do me hurt, ſpake lyes and thought,
on treaſon all the day.

13 But as a deafe man I became,
that could not heare at all:
And as one dumme that openeth not
his mouth to ſpeake with all,
14 Euen as the man both deafe and dumme,
that anſwereth not againe
When he reproued is, ſuche lyke,
am I become certaine.

15 For why? ô Lord, on thee with hope,
I waite and do entend,
Thou wilt me heare, my Lord my God,
and ſuccour to me ſend.
16 Heare me in tyme (ſaid I) leaſt that,
my foes ſhulde me deſpiſe:
Reioyſing when they ſe me ſlippe:
who then againſt me riſe.

17 For lo, I am already broght,
to halte moſte ſhamefully:
And euer preſent me before,
is my great miſerie.
18 For while that I my wickednes,
in humble wiſe confeſſe,
And while I for my ſinfull dedes,
my ſorowe do expreſſe.

19 My foes do ſtill remaine aliue,
and mightie are alſo,
And they that hate me wrongfully,
in nomber hugely growe
20 They are myne aduerſaries eke,
who good for ill repay,
Becauſe I follow with myne heart,

and ensue goodnes aye.

or sake me not therefore ô Lord,
be not farre of away.
spede make haste vnto my helpe
ô God my health and stay.

PSALME XXXIX. I. H.

id vttereth with what grief and bitternes of de, he was driuen to these outrageous complaints infirmitie. For he confesseth that when he had rmined silence, that he braste forthe yet into des that he wolde not, through the greatnes of ief. Then he rehearseth certaine requestes which of the infirmitie of man. And mixeth with man, prayers: but all do shew a minde won- ly troubled, that it may plainely appeare how he striue mightely against death and desperacion.

¶Sing this as the 29. Psalme.

id I will loke to my wayes,
for feare I shulde go wrong.
will take head all tymes, that I,
offend not with my tongue.
with a bit I will kepe faste,
my mouth with force and might,
ce to whisper all the while,
the wicked are in sight.

ld my tongue and spake no worde,
but kept me close and stil,
om good talke I did refrayne,
but sore against my wil.
heart waxt hote within my brest
with musing thoght and doute,
did encresse, and stirre the fire,
at last these wordes brast oute.
d nomber out my lyse and dayes,

which yet I haue not paſt:
So that I may be certified
how long my lyfe ſhall laſt.

5 Lord, thou haſt pointed out my lyfe,
in length muche lyke a ſpanne.
My age is nothing vnto thee,
ſo vayne is euery man.
6 Man walketh lyke a ſhade, and doth,
in vayne him ſelfe anoye.
In getting goods, and can not tell,
who ſhal the ſame enioye.

7 Now Lord ſith things wiſe do frame this
what helpe do I deſire?
Of trueth my hope doth hange on thee,
I nothings els require.
8 From all the ſiunes that I haue done,
Lord quite me out of hand:
And make me not a ſcorne to fooles,
that nothing vnderſtand.

9 I ſhulde haue bene as dumme, and to
complayne, my lippes not moue:
Becauſe I knewe it was thy worke,
my pacience for to proue,
10 Lord take from me thy ſcourge and plague
I can them not withſtand:
For I conſume and pine for feare,
of thy moſte heauy hand.

11 When thou for ſinne doſt man rebuk
he waxeth wo and wanne,
As doth a cloth that mothes haue fret,
ſo vayne a thing is man.
12 Lord heare my ſute and giue good heede
regarde my teares that fall,
I ſo iourne lyke a ſtranger here
as did my fathers all.

h ſpare a lytle gene me ſpace,
my ſtrenght for to reſtore,
e I go away from hence,
and ſhall be ſeene no more.

PSALME XL. I. H.

id deliuered from great daunger, doth magnifie
praiſe the grace of God for his deliuerance, and
mendeth his prouidence towardes all mankinde.
n doth he promiſe to giue him ſelf wholy to Gods
ice, and ſo declareth how God is truely worſhip-
Afterwarde he giueth thankes and prayſeth
, and hauing complayned of his enemies with
ourage he calleth for ayde and ſuccour.

¶ Sing this as the 35. Pſalme.

ted long and ſought the Lord,
and paciently did beare:
ength to me he did accorde,
my voice and cry to heare,
lukt me from the lake ſo depe,
out of the mire and clay:
a rocke he ſet my feete,
and he did guide my way.

e he thaught a Pſalme of praiſe,
hich I muſt ſhew abrode,
new ſonges of thankes alwayes,
nto the Lord our God.
all the folke theſe things ſhall ſee
s people muche afrayde.
y vnto the Lord will flee,
nd truſt vpon his ayde.

he whoſe hope and heart,
oth in the Lord remaine
h the proude doth take no parte
ſuche as lye and faine.

5 For Lord my God thy wonderous dedes
in greatnes farre do paſſe:
Thy fauour towardes vs excedes,
all thing that euer was.

6 When I entend and do deuiſe,
thy workes abrode to ſhowe,
To ſuche a reconing they do ryſe,
thereof none end I knowe.
Brunt offrings thou didſt not deſire,
(myne ears well vnderſtand)
Nor ſacrifice for ſinne, with fire,
thou didſt at all demaund.

7 But then ſaid I, beholde and loke,
I come, ô Lord, to thee:
For in the volume of thy boke,
thus is it writ of me.
8 That I, ô God, with my whole mynde,
thy wil to do, lyke well:
For in my heart thy Law I finde
faſt placed there to dwell.

9 Thy iuſtice and thy righteouſnes,
in great reſors I tell:
Beholde, my tongue no thyme doth ceaſe,
O Lord thou knoweſt full well.
10 I haue not hide within my breſt,
thy goodnes as by ſtelth.
But I declare and haue expreſt
thy trueth and ſauing health.

I kept not cloſe thy louing mynde.
that no man ſhulde it knowe:
The truſt that in thy trueth I finde,
to all the Church I ſhowe.
11 Thy tender mercie Lord fro me
withdrawe thou not away:
But let thy loue and veritie

preſerue me ſtill for aye.

For I with miſchiefes many one
am ſore beſet about,
ſinnes ſuche holde haue tane me on,
I can not once loke out.
they in nomber farre excede
the heares vpon myne head:
that myne heart doth faint for dreed,
that I almoſte am dead.

With ſpeede ſend helpe and ſet me free,
O Lord I thee require.
that with ayde to ſuccour me,
O Lord at my deſire.
Confound ſuſteyne rebuke and ſhame,
that ſeeke my ſoule to ſpill:
backe my foes and them defame,
that wiſhe and wolde me ill.

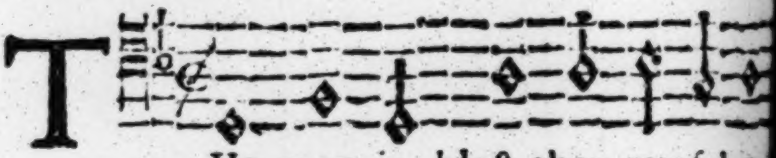
For their ill feates do them deſtroy
that wolde deface my Name,
ſuch at me thus do raile and crye:
fye on him, fye for ſhame.
Let them in thee haue ioye and welth
that ſeeke to thee alwayes:
ſuche as lone thy ſauing health
may ſay, to God be prayſe.

But as for me I am but poore,
oppreſt and brought full lowe,
thou O Lord wilt me reſtore
to health full well I knowe.
Why thou art my hope and truſt
my refuge helpe and ſtaye,
before my God as thou art iuſt,
with me no time delaye.

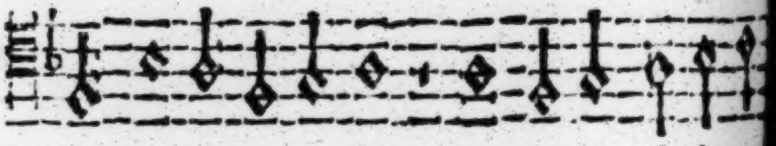
PSALME XLI. Tho. Ster.

David being afflicted, bleſſeth them that pitie his caſe, complaineth of the treaſon of his freinds & fa-

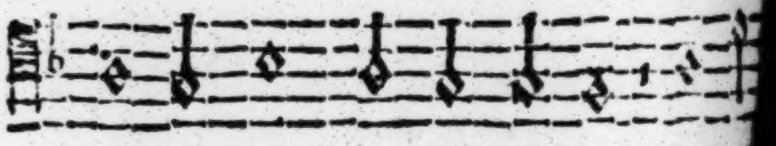
miliars, as came to passe in Iudas Ioh.13. After uing felt Gods mercies in delivering him, begi most heartie thankes vnto God.



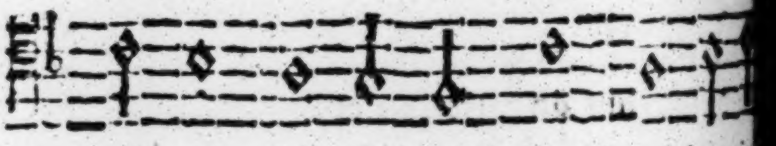
THe man is bleſt that careful is,



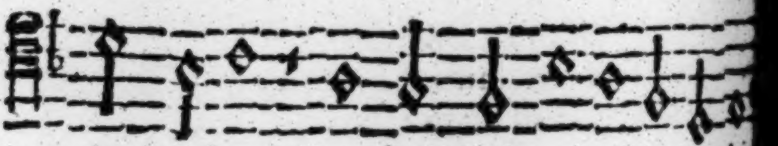
the ne dy to conſider. For in the ſeaſon pe



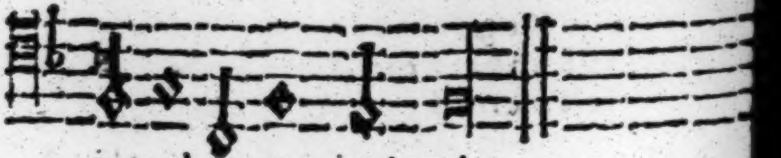
lous the Lorde wil him deliuer: The Lor



wil make him ſafe and ſound and happi



in the land: And he will not deliuer hi



into his enemies hand.

3 And in his bed when he lieth ſicke,
the Lord will him reſtore:
And thou, O Lord, wilt turne to health,
his ſickenes and his ſore
4 Then in my ſickenes thus ſay I,

haue mercie, Lord, on me
d heale my ſoule which is full wo:
that I offended thee.

lyne enemies wiſht me ill in heart,
and thus of me did ſay,
en ſhall he dye, that all his name,
may vaniſh quite away?
nd when they come to viſite me,
thay aſk, if I do well.
in their hearts miſchief they hatch,
and to their mates it tell.

hey bite their lippes, and whiſper ſo,
as though they wolde me charme,
aſt their fetches how to trappe,
me with ſome mortall harme.
me grieuous ſinne hath brought him to,
this ſickenes, ſay they plaine:
ſo lowe, that without doubte
nſe can he not againe.

he man alſo that I did truſt,
with me did vſe deceite.
at my table ate my bread,
the ſame for me laide waite.
lane mercie, Lord, on me therefore,
and let me be preſerude,
I may rendre vnto them
the things they haue deſerude.

this I knowe aſſuredly
to be beloued of thee,
n that myne enemies haue no cauſe,
to triumph ouer me.
ut in my right thou haſt ſ
and mainteined alwa ne kept,
in thy preſence place yc:
where I ſhall dw aſſignde,
ell for aye.

13 The Lord, the God of Israel,
be prayſed euermore:
Euen ſo be it, Lord, will I ſay,
euen ſo be it therefore.

PSALME XLII. I. Hop.

¶ *The Prophet grieuouſly complaineth that being kept by his perſecution, he coulde not be preſent in the Congregation of Gods people profeſſing that although he was ſeperate in bodie from them yet he was thitherward affectioned. And laſt of all ſheweth that he was not ſo farre ouercome with theſe ſorowes and thoghtes, but that he continued put his confidence in the Lord.*

¶ Sing this as the 33. Pſalme.

LIke as the hart doth breath and bray,
the welſprings to obtaine,
So doth my ſoule deſire alway
with thee Lord, to remaine.

2 My ſoule doth thirſt and wolde drawe nere
the liuing God of might.
Oh when ſhall I come and appeare,
in preſence of his ſight.

3 The teares all tymes are my repaſt,
which from mine eyes do ſlyde,
While wicked men cry out ſo faſt,
where now is God thy guide?
What grief is it to thinke,
4 Alas, what freedome once I had?
what ſoule, as at pittes brinke,
Therefore my ſoule is heauie and ſad.
is moſte he.

When I did marche in good array,
fournished with traine,
Vnto the Temple was our way,
with ſongs and hearts. wayes,

5 My ſoule, why art thou ſad al,

and freateſt thus in my breſt?
uſt ſtill in God for him to praiſe,
I holde it euer beſt.

him I haue ſuccour at nede,
againſt all paine and grief:
is my God which with all ſpeede
will haſt to ſende relief.
And this my ſoule within me, Lord,
doth faint to thinke vpon,
e land of Iordan, and recorde
the litle hill Hermon.

One grief another in doth call,
as clouds bruſt out theyr voyce:
e floods of euils that do fall
runne ouer me with noyce.
Yet I bid day felt his goodnes,
and helpe at all aſſayes:
ewiſe by night I did not ceaſe,
The liuing God to praiſe.

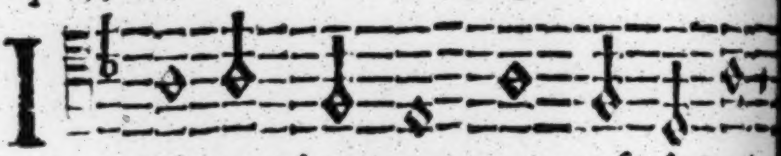
I am perſuaded thus to ſay
to him with pure pretenſe,
Lord thou art my guide and ſtay,
my rocke, and my defenſe.
y do I then in penſiuenes,
hanging the head, thus walke?
ile that myne enmies me oppreſſe,
and vexe me with their talke.

For why? they perce myne inward parts
with pangs to be abhorde,
en they cry out with ſtubburne hearts,
where is thy God, thy Lord?
So ſone why doſte thou faint and quaile
my ſoule, with paines oppreſt?
th thoghts why doeſt thy ſelfe aſſaile,
ſo ſore within my breſt?

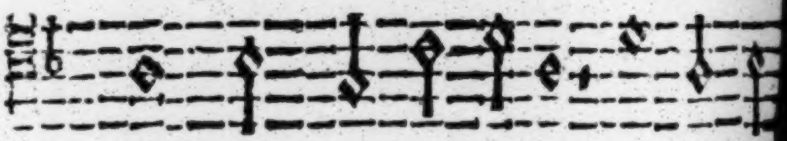
Thruſt in the Lord thy God alwayes,
and thou the tyme ſhalt ſee,
To giue him thankes with laud and praiſe,
for health reſtorde to thee.

PSALME XLIII. Tho. Ster.

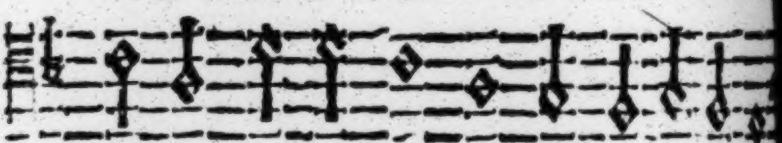
He prayeth to be deliuered from them which conſ
with Abſolom, to the end that he might ioyf
prayſe God in his holy Congregation.



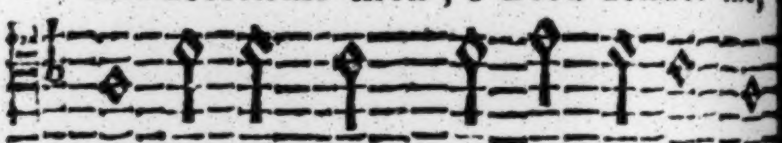
IVdge and reuenge my cauſe ô Lord,



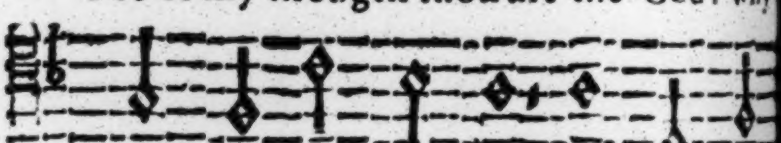
from them that euill be: From wicked



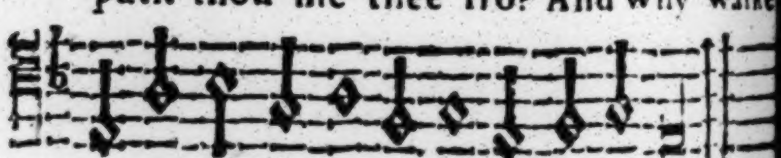
and deceitfull men, ô Lord deliuer me,



For of my ſtrength thou art the God: why



putſt thou me thee fro? And why walke



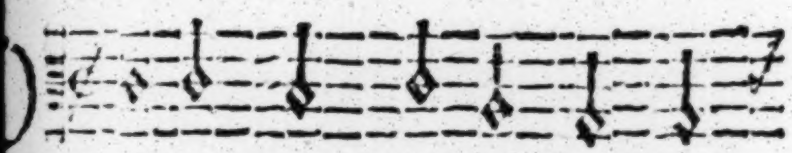
I ſo heauily oppreſſed with my fo?

Send out thy light and eke thy trueth,
and lead me with thy grace:
Which may conduct me to thy holy hill,
and to thy dwelling place.
Then shall I to the altar go,
of God my ioye and cheare,
And on myne harpe giue thankes to thee,
O God, my God most deare.

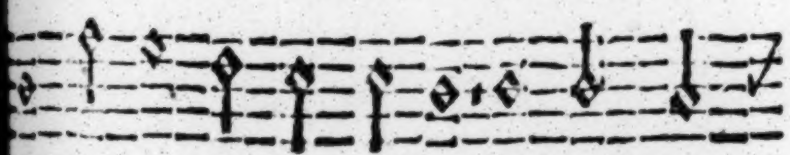
Why art thou then so sad my soule,
and freatst thus in my brest?
Trust in God: for him to prayse,
I holde it alwayes best
Of him I haue deliuerance
against all paines and griefe:
O my God which doth alwayes
at nede sende me relief.

PSALME XLIIII. The. Sext.

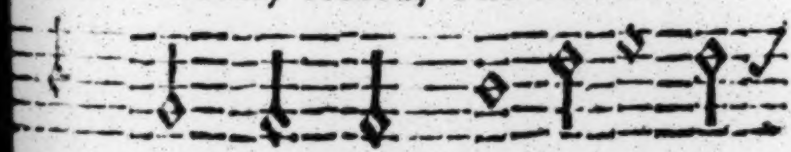
The earnest prayer made in the name of the faithfull, when they are afflicted by their enemies for iustifying the quarell of Gods worde, according to the exposition. Rom. 8.



Vr eares haue heard our Fathers

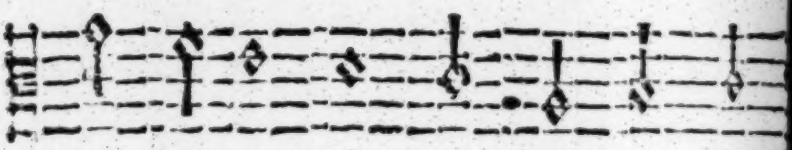


tell, and reuerently record, The wondrous

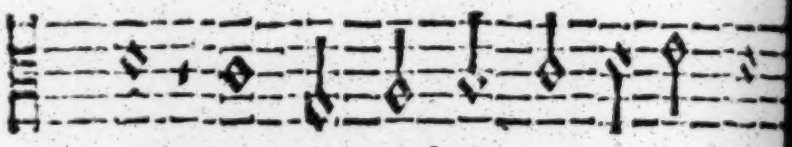


works that thou haste done in alder

time, ô Lord, How thou didſt caſt the



Gentils out, and ſtroidſt them with ſtrong



hand, planting our fathers in theyr place,

and gaueſt to then their land.

3 They conquered not by ſword nor ſtreng h
the land of thy beheſt,
But by thyne hand, thyne arme and grace,
becauſe thou louedſt them beſt.
4 Thou art my King, ô God, that holpe
Jacob in ſundrie wiſe.
5 Led with thy power, we threwe downe ſuche
as did againſt vs ryſe.

6 I truſted not in bowe ne ſworde,
they coulde not ſaue me ſounde:
7 Thou keptſt vs from our enmies rage:
thou didſt our foes confounde.
8 And ſtill we boaſt of thee our God,
and prayſe thyne holy Name:
9 Yet now thou goeſt not with our hoſte,
but leaueſt vs to ſhame.

10 T

Thou madſte vs flee before our foes,
and to were ouertrode:
Our enemies robde and ſpoilde our goods,
when we were ſparſt abrode.
Thou haſt vs giuen to our foes,
as theepe for to be ſlaine:
Amongeſt the heathen euerie where
ſcattred, we do remaine.

Thy people thou haſt ſould lyke ſclaues,
and as a thing of nought:
Of price none thou hadſt thereby,
no gaine at all was ſought.
And to our neighbours thou haſte made
of vs a laughing ſtocke:
And thoſe that rounde about vs dwell,
at vs do grinne and mocke.

Thus we ſerue for none other vſe,
but for a commune talke:
Their nodde, they ſcorne and nod their heade
where euer we go or walke.
I am aſhamed continually
to heare theſe wicked men:
And ſo I blush, that all my face
with reddle is couered then.

For why? we heare ſuche ſclandrous wordes
ſuch falſe reportes and lies,
That death it is to ſee their wrongs,
their threatnings and their cryes.
For all this we forgot not thee,
nor yet thy couenaant brake:
We turne not backe our hearties from thee,
nor yet thy paths forſake.

Yet thou haſt trode vs downe to duſt,
where dennes of dragons be,
And couered vs with ſhade of death,

and great aduerſitie.
20 If we had our Gods name forgot,
and helpe of Idoles ſought.
21 Wolde not God then haue tryde this out?
for he doth knowe our thoght.

22 Nay, nay, for thy names ſake, O Lord,
alwayes are we ſlaine thus:
As ſhepe vnto the ſhambles ſent,
right ſo they deale with vs.
23 Vp, Lord, why ſlepeſt thou? awake,
and leaue vs not for all:
24 Why hydeſt thou thy countenance,
and doſt forgeth our thrall?

25 For down to duſt our ſoule is brought
and we now at laſt caſt:
Our belie, lyke as il were glude,
vnto the grounde cleaueth faſt.
26 Riſe vp therefore for our defenſe,
and helpe vs, Lord, at nede:
We thee beſeche for thy goodnes,
to reſcue vs with ſpede.

PSALME XLV. W. Ke.

¶ *The maieſtie of Salomon, his honour ſtrength, beu riches and power are prayſed, and alſo his mari with the Egyptian beynge an heathen wom bleſſed. If that ſhe can renounce her people and loue of her countrey, and giue her ſelfe wholy to houſband. Vnder the whyche figure the wonder maieſtie and increaſe of the kingdome of Chriſt the Church his ſponſe now taken of the Gentile deſcribed.*

¶ Sing this as the 25. Pſalme.

MY heart doth take in hand
ſome godly ſong to ſing
The prayſe that I ſhall ſhew therein,
perteyn

perteineth to the King,
tongue ſhalbe as quicke
his honor to endite,
is the penne of any ſcribe,
that vſeth faſt to write.

Of faireſt of all men,
thy ſpeache is pleaſant pure
God hath bleſſed thee with giftes
for euer to indure.
About thee gyrde thy ſworde
thou mighty prince of fame,
ich is the glorie and renoume,
and honour of thy Name.

Goforth with proſprous ſpeede,
in meaknes, trueth, and right.
thy right hand ſhall thee inſtruct,
in works of dreadfull might.
Thy ſhaftes are ſharpe, ô King,
to perce thy foes heartes all,
erefore ſhall nations thee obey
and at thy feete downe fall.

Thy royall ſeate, O Lord,
for euer ſhall remayne,
auſe the ſcepter of thy Realme
doth righteouſnes maintaine.
Thou righteouſnes doſt loue,
and wickednes deteſt:
auſe God hath anoynted thee,
with ioy aboue the reſt.

Of mirre and Caſſia,
thy clothes moſte ſweete ſmell had
en thou doſt from thy Pallace paſſe
where they had made thee glad.
Amongeſt thy ladies are
Kings doghters right demure

At thy right hand the Quene doth ſtand,
arrayed in golde moſte pure.

10 O doughter take good heed
incline and giue good eare,
Thou muſt forget thy kinred all,
and fathers houſe moſte deare.
11 So ſhall the King deſire
thy beautie excellent
He is thy Lord therefore ſhalt thou
to honour him be bent.

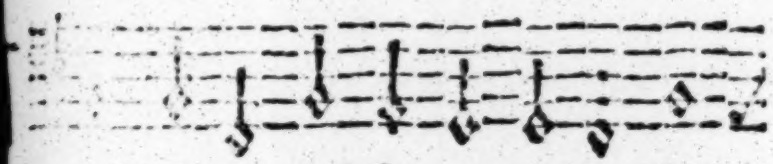
12 The doughters then of Tyre,
with giftes full riche to ſee,
And all the welthy of the land,
ſhall make their ſute to thee.
13 The doughter of the King,
is glorious to beholde,
Within his cloſet ſhe doth ſit
deckt vp in brodred golde.

14 In robes by nedle wroght,
with many pleaſant thinges
And virgins faire on her to wayte
ſhe commeth to the king.
15 They ſhalbe brought with ioye
and mirth on euerie ſyde,
Into the palace of the King,
and there they ſhall abyde.

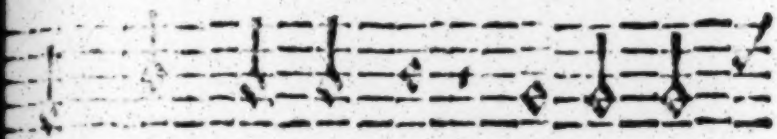
16 In ſtede of parents left,
ô Quene the change ſo ſtands
Thou ſhalt haue Sonnes whome thou maiſt ſet
as princes in all lands.
17 Wherefore thine holy Name
all ages ſhall recorde,
The people ſhall giue thankes to thee
for euermore, ô Lord.

PS

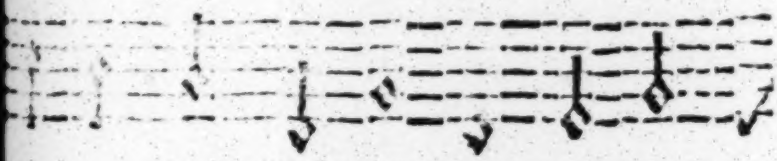
[illegible] triumph or thankesgiving for the deliue-[illegible] after Sennacherib with his ar-[illegible] away, or some other lyke soden and [illegible] deliuerance by the mightie hand of God, [illegible] the prophet commending this great benifite, [illegible] faithfull to giue them selfes wholy [illegible] hand of God douting nothing but that [illegible] they shall be safe against all [illegible] their enemies, because this is his delite [illegible] the rage of the wicked, when they are [illegible] against the iust.



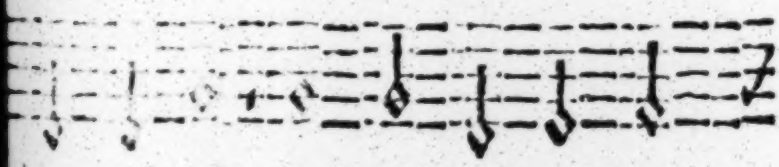
He Lord is our defence and aide, The



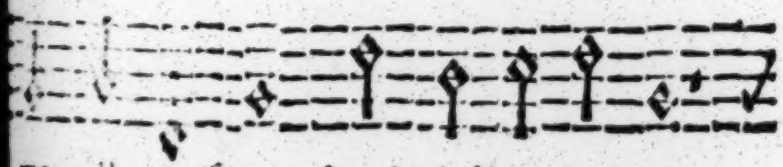
strength whereby we stand: when we with



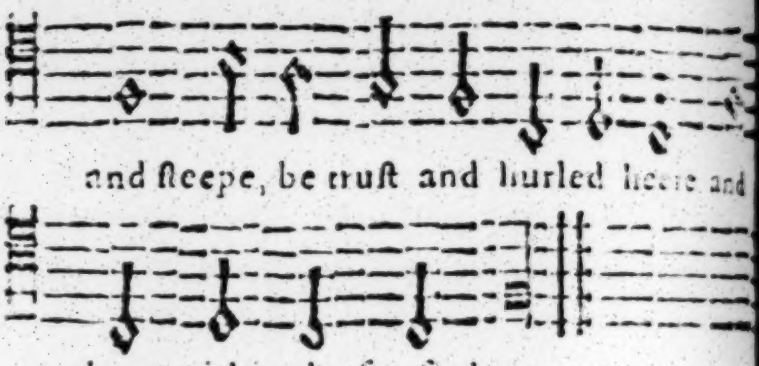
we were muche dismaid, We found his



helpe at hand, thogh th'earth remoue



we will not feare thogh hilles so high,



and ſleepe, be truſt and hurled heere and there, within the ſea ſo depe.

3 No though the waues do rage ſo ſore,
that all the bankes it ſpilles,
And though it ouer flowe the ſhore,
and beat downe mightie hilles.
4 Yet one faire floud, doth ſent abrode,
his pleaſaunt ſtreames a pace.
To fre ſh the citie of our God
and waſh his holy place.

5 In middeſt of her the Lord doth dwel,
ſhe can no whit decay:
with ſpedy helpe thoſe that rebel,
againſt her, God will ſtay.
6 The heathen flocke, the kingdomes feare
the people make a noyſe,
The earth doth melt, and not appeare,
when God puttes foorth his voyce.

7 The Lord of hoſtes, doth take our parte
to vs he hath an eye,
Our hope of health with all our heart,
on Iacobs God doth lye.
8 Come here and ſee, with mind and thought
the working of our God,
what wonders he him ſelf hath wrought,
throughout the earth abrode.

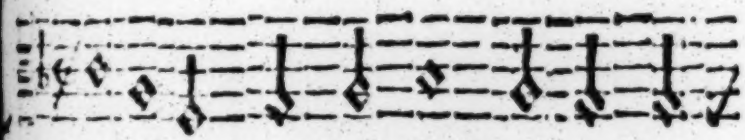
9 By him all warres are huſht and gone
which countreis did conſpire:

Arbowes he brake and ſpeares echone
their Charets brent with fire.
Leaue of therefore (ſaith he) and knowe,
I am a God moſte ſtout:
I be praiſde of high and lowe,
euen all the earth throughout.

The Lord of Hoſtes doth vs defend,
he is our ſtrength and tower:
Iacobs God dowe depend,
and on his mightie power.

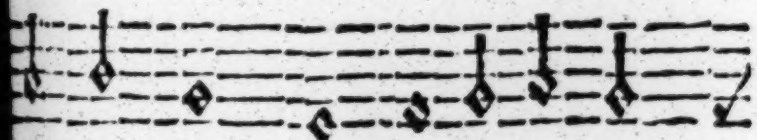
PSALME XLVII. W. Ke.

The Prophet exhorteth all people to the worſhip of the true and euerliuing God, commending the mercies of God towardes the poſteritie of Iacob: and after ſpeaketh of the kingdome of Chriſt in this tyme of the Goſpell.

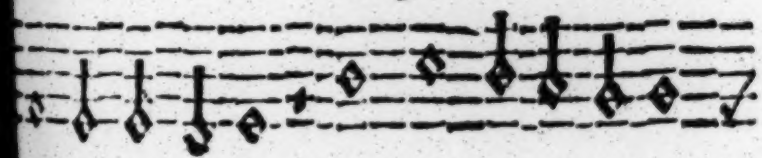


Et all folke with ioy clap hanos and re-

ioyce, And ſing vnto God with moſte

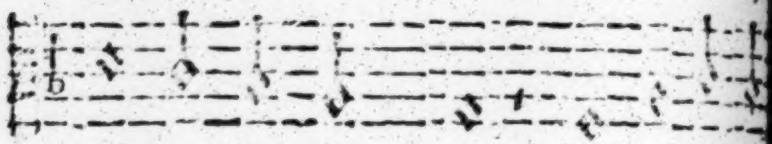


dearfull voyce, For high is the Lord,

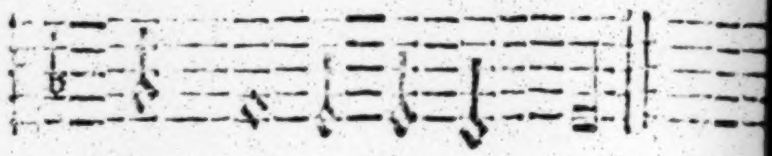


nd feared to be: The earth ouer all a

great King is he: In daunting the folke,



He hath so wel wrought: That vnder our



feete whole nations are brought.

4 An heritage faire
He choſe,vs to moue,
Which Iacob enioyde,
Whome he ſo did loue.
5 Our God is gone vp,
With triumph and fame
With ſounde of the trumpe
To witnes the fame.
6 Sing praiſes to God,
Sing praiſes,I ſay,
To this our great King,
Sing praiſes alway.

7 For of all the earth
Our God is the King:
Suche as vnderſtand,
Now praiſe to him ſing.
8 The Heathen to rule,
God alſo doth reigne,
Who doth ſtil vpon
His high throne remaine.
9 Strange princes do come
Vnto the Lords folde:

o are as his shields
Church vp to holde.

For shields of the worlde
ng to the Lord:
Name to exalte,
ll men accorde.

he last verse is sung with the last two clauses.

PSALME XLVIII. I. Hop.

ota[illegible] deliuerance of Ierusalem from the handes [illegible] is mentioned, for the whyche thankes [illegible] and the estate of that citie is prai- [illegible] hathe God so presently at all tymes ready to [illegible] This Psalme semeth to be made in the [illegible] Iosaphat, Asa or Ezechias: for in [illegible] chiefly, was the citie by forcine Princes [illegible].

¶ Sing this as the 46. Psalme.

Reat is the Lord and with great praise
to be aduanced still
Within the citie of our God,
vpon his holy hill.
unt Sion is a pleasaunt place,
ing a [illegible] all the land,
itie of the mightie King,
on her north syde doth stand.

thin her palaces the Lord
is knowen a refuge sure:
lo the King together came
her ruyne to procure.
when they did beholde the same
they wondred and they were
red muche and sodenly
were driuen backe with feare.

Great terrour there on them did fall,
for very wo they crye,
As doth a woman when ſhe ſhall
go trauell by and by.
7 As with the ſtormy Eſtrene wyndes
thou breakeſt the ſhippes that faile
Of Tarſhiſh: ſo they ſcatered were
deſtroyde, and made to quaile.

8 Within the citie of the Lord,
we ſawe as it was tolde:
Yea, in the citie of our God
which he will aye vpholde.
9 O Lord we waite and loke to haue
thy louing helpe and grace,
For which all tymes we do attend,
within thyne holy place.

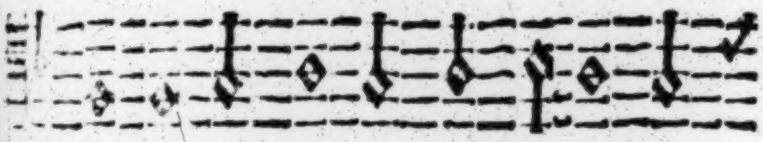
10 O Lord, according to thy Name
for euer is thy praiſe:
And thy right hand, O Lord, is full,
of righteouſnes alwayes.
11 Let for thy iudgements Sion mount
with ioyes filled be:
And let Iehudas doughters all
be glad, O Lord, in thee.

12 Go walke about all Sion hill,
yea, rounde about her go:
And tell the bulwarkes that thereon,
are buylded on a rowe.
13 Vewe and marke well the wall thereof,
beholde her towres hie:
That you of it may make reporte
to your poſteritie.

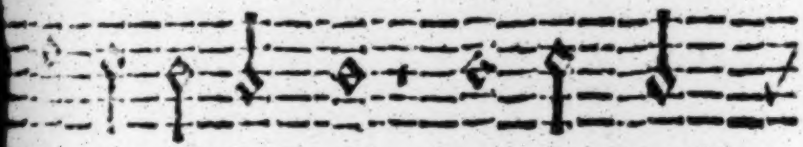
14 For euen this God, our God is he,
for euer and for aye:
He ſhall direct and vs conduct
euen to our dying daye.

PS

The holy Ghoſt calleth all men to the conſideration of mans life, ſhewing them not to be moſte happy, that are moſte welthie, and therefore not to be feared: but contrariwiſe, he ſtirreth vp our mindes to conſider how all things are ruled by Gods prouidēce, who as he iudgeth the wordely miſers to euerlaſting torments, ſo doeth he preſerue his, and wil reward them in the day of the reſurrection. 2. Theſſ. 1.

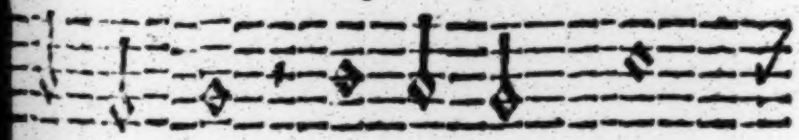


All people hearken and giue eare to

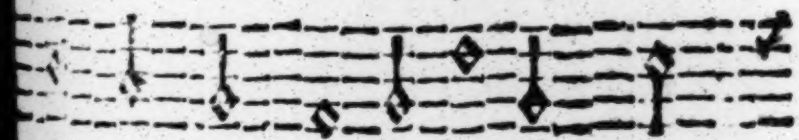


that that I ſhall tel, Bothe high and

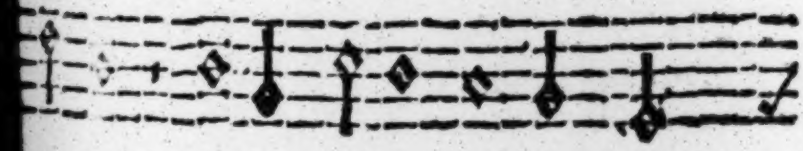
lowe, bothe riche and poore, that in the



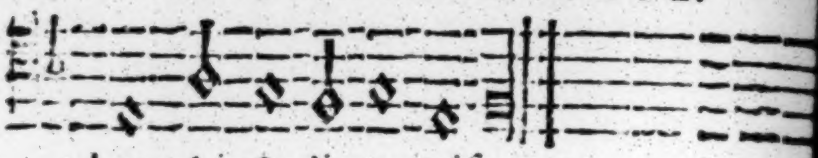
worlde do dwell. For why? my mouth



ſhall make diſcourſe of many thyngs



right wiſe, In vnderſtanding ſhall myne



heart his ſtudie exerciſe.

4 I wil inclyne myne eare to knowe,
the parables ſo darke,
And open all my douteſull ſpeache,
in meetre on myne harpe.
5 Why ſhulde I feare afflictions,
or any carefull toile?
Or els my foes, which at myne heeles,
are preſt my life to ſpoile?

6 For as for ſuche as riches haue,
wherein their truſt is moſte:
And they which of their treaſure great,
them ſelues do bragge and boaſt.
7 There is not one of them, that can
his brothers death redeme,
Or that can giue a price to God,
ſufficient for him.

8 It is to great a price to pay,
none can thereto attaine,
9 Or that he might his lyfe prolong,
or not in graue remaine.
10 They ſee wiſe men aſwel as fooles
ſubiect vnto deathes hands,
And being dead, ſtrangers poſſeſſe,
their goods, their rents, their lands.

11 Their care is to buylde houſes faire,
and ſo determine ſure,
To make their Name right great in earth,
for euer to indure.
12 Yet ſhall no man alwayes enioye
high honour, welth and reſt,
But ſhall at length taſte of deaths cuppe,

aſwel as the brute beaſt.

13 And though they trye theſe fooliſhe thoghts,
to be moſt lewde and vaine,
Their children yet approue their talke,
and in lyke ſinne remaine.
14 As ſheepe vnto the folde are brought,
ſo ſhal they into graue:
Death ſhall them eat, and in that day
the iuſt ſhal lordſhip haue.

Their image, and their royall porte
ſhal fade, and quite decay:
When as from houſe to pit they paſſe
with wo and we away.
15 But God will ſurely preſerue me
from death and endles paine,
Becauſe he will of his good grace
my ſoule receiue againe.

16 If any man waxe wondrous riche,
feare not, I ſay, therefore,
Though the glorie of his houſe
increaſeth more and more.
17 For when he dyeth, of all theſe things
nothing ſhall he receiue:
His glorie wil not followe him:
his pompe wil take her leaue.

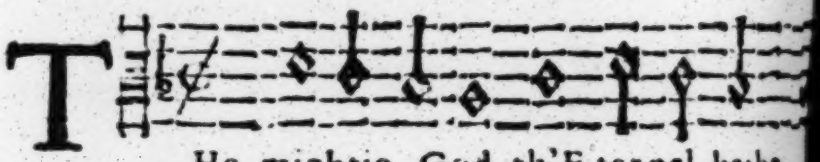
18 Yet in this lyfe he tak: he him ſelfe
the happieſt vnder ſunne:
And others lykewiſe flatter him,
ſaying, All is well done:
And preſuppoſe he liue as long
as did his fathers olde,
It muſt be nedes at length giue place,
and be brought to deathes folde.

Thus man to honour God hath calde,
yet doth he not conſidre,

But lyke brute beaſtes, ſo doth he liue,
which turne to duſt and powdre.

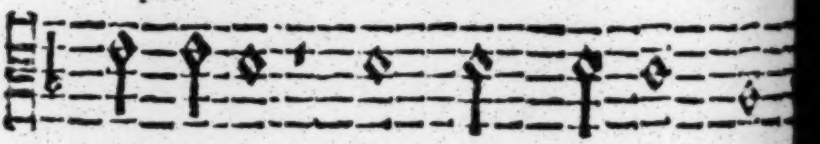
PSALME L. W. Whit.

¶ *He prophecieth how God will call all nations by the Goſpel, and require none other ſacrifices of his people but confeſſion of his beneſites, and thankes giuing and how he deteſteth all ſuche as ſeme zealous of ceremonies, and not of the pure worde of God onely.*

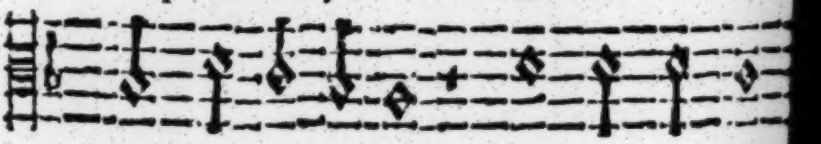


THe mightie God th'Eternal hathe

thus ſpoke: And all the worlde he will call

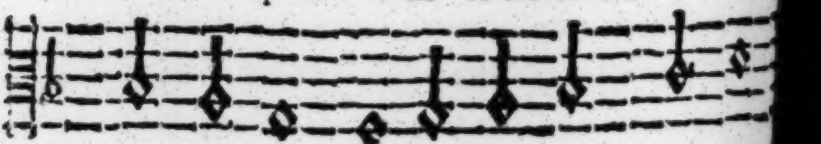


and proueke, Euen from the Eaſt and

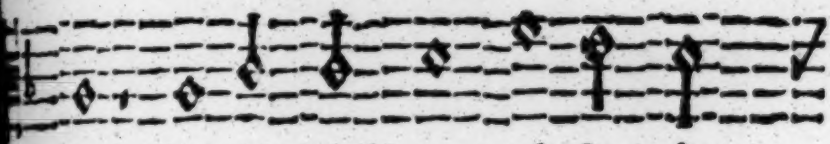


ſo foorth to the weſt, From towarde Sion

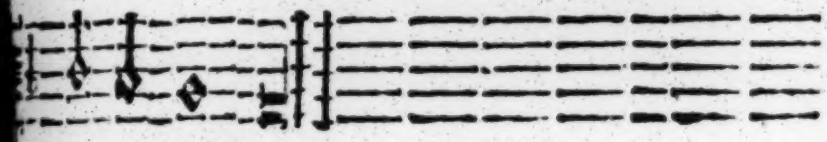
whiche place him liketh beſt, God



will appeare in beautie moſte excel-



lent: Our God will come before that



long time be ſpent.

euouring fyre,
ſhal go before his face:
great tempeſt
ſhal rounde about him trace
Then ſhall he call
the earth and heauen bright,
iudge his folke,
with equitie and right,
Saying go to,
and now my Saintes aſſemble:
pact they kepe,
their giftes do not diſſemble.

The heauens ſhall
declare his righteouſnes,
God is iudge
of all things more and leſſe.
Heare my people:
for I will now reueile:
,Iſrael,
I will thee nought conceile.
God, thy God
am I and will not blame thee,
or giuing not
all maner offrings to me.

I haue no nede
to take of the at all
tes of thy folde,

or calfe out of thy ſtall.
10 For all the beaſtes
are myne within the woods:
On thouſand hilles
cattell are myne owen goods.
11 I knowe for myne
all byrdes that are on mountaines:
All beaſtes are myne
which haunt the feilds and fountaines.

12 Hungrie if I were,
I wolde not thee it tell:
For all is myne,
that in this worlde doth dwell.
13 Eat I the fleſh
of great bulles or bullockes?
Or drinke the blood
of goates and of the flockes?
14 Offer to God
praiſe and heartie thankeſgiuing
And paye thy vowes
vnto God euerliuing.

15 Call vpon me,
when troubled thou ſhalt be:
Then will I helpe,
and thou ſhalt honour me.
16 To the wicked
thus ſaith th'eternal God,
Why doeſt thou preache
my Lawes and Heſtes abrod,
Seing thou haſt
them with thy mouth abuſed,
17 And hatſt to be
by diſcipline reformed?

My wordes, I ſay,
thou doſt reiect and hate.
18 If that thou ſee

a thief as with thy mate,
Thou runst with him,
and so your praye do seke,
And art all one
with baudes and ruffians eke.
Thou giuest thy selfe
to backbite and to sclander,
And how thy tongue
deceiueth, it is a wonder.

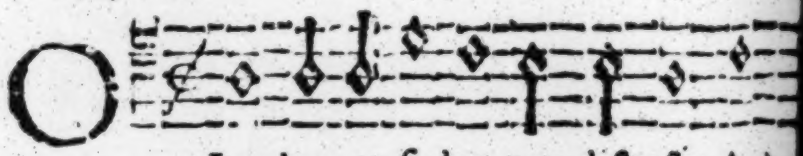
Thou sittest musing,
thy brother how to blame,
And how to put
thy mother, sonne to shame.
These things thou didst:
and whilst I helde my tongue,
Thou didest me iudge,
(because I stayde so long)
Like to thy selfe.
yet thogh I kept long silence,
Once shalt thou feele
of thy wrongs iuste recompense.

Consider this,
ye that forget the Lord,
And feare not when
he threatneth with his worde,
Lest without helpe
I spoile you as a praye,
But he that thankes
or reth, praiseth me aye,
With the Lord God:
and he that walketh this trace,
Will him teache
Gods saaing health to embrace.

PSALME LI. W. Whit.

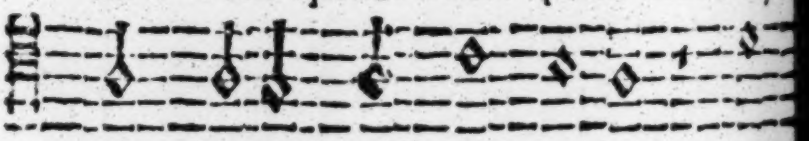
When David was rebuked by the Prophet Nathan for [illegible] offences, he did not onely acknowledge the

same to God with protestation of his naturall corr
ption and iniquitie, but also left a memoriall there
to his posteritie. Therefore first he desireth God t
forgiue his sinnes, and renue in him his holy Spir
with promise that he will not be vnmindful
those great graces: finally, fearing lest God wolde
xi, he the whole Church for his faute, he requir
that he wolde rather increase his graces towa
the same.



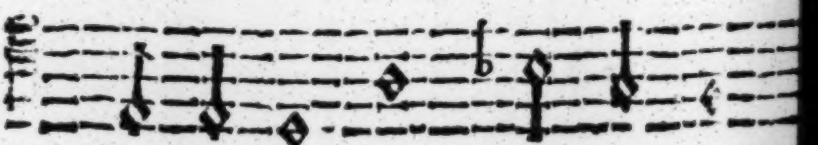
O Lorde consider my distresse, And

now with speede some pitie take: My

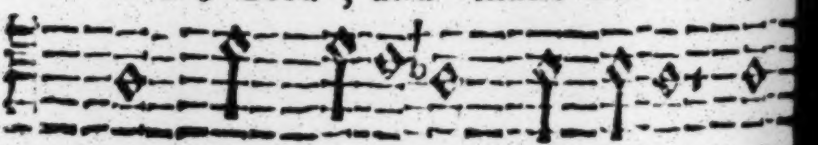


sinnes deface, my fautes redresse. Good

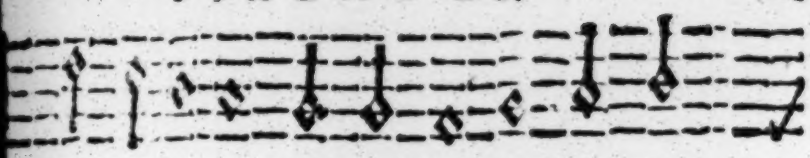
Lorde, for thy great mercies sake, washe



me ô Lord, and make me cleane,



From this vniust and sinfull act. And



plaine yet once againe my haynous

crime and bloodie fact.

Remorſe and ſorowe do conſtraine
to acknowledge myne exceſſe:
ſinne alas, doth ſtill remaine
before my face without releſſe.
For thee alone I haue offended,
committing euill in thy ſight:
that I were therefore condemned,
were thy iudgement iuſt and right.

is to manifeſt alas,
that I was conceiued in ſinne:
of my mother ſo borne was,
yet vile wretche remaine therein.
Lo beholde, Lord, thou doſt loue,
in arde trueth of a dure heart:
before thy wiſedome from aboue
thou haſte reuealed me to conuert.

thou with hyſope purge this blot,
I be cleaner then the glaſſe:
if thou waſh away my ſpot,
ſnowe in whitenes ſhal I paſſe.
Therefore, O Lord, ſuche ioy me ſend,
inwardly I may finde grace,
that my ſtrength may now amend,
ſo thou haſt ſwadge for my treſpace.

me backe thy face and frowning ire,
I haue felt ynoug thyne hand)

And purge my ſinnes I thee deſire,
Which do in nomber paſſe the ſand.
10 Make new myne heart within my breſt
And frame it to thyne holy will:
Thy conſtant Sprite in me let reſt,
Which may theſe raging enmies kill.

11 Caſt me not out Lord, from thy face:
But ſpeedily my torments end:
Take not from me thy Sprite and grace,
Which may from dangers me defend.
12 Reſtore me to thoſe ioyes againe,
Which I was wont in thee to finde:
And let me thy free Sprite retaine,
Which vnto thee may ſtirre my minde.

13 Thus when I ſhall thy mercies knowe,
I ſhall inſtruct others therein:
And men that are lyke wiſe brought lowe
By myne enſample ſhall flee ſinne
14 O God, that of myne health art Lord,
Forgiue me this my bloodie vice:
Myne heart and tongue ſhall then accorde,
To ſing thy mercies and iuſtice.

15 Touch thou my lippes, my tongue vnlie,
O Lord, which art the onely kay:
And then my mouth ſhall teſtifie,
Thy wonderous workes and praiſe alway.
16 And as for outward ſacrifice,
I wolde haue offred many one.
But thou eſteemſt them of no price,
And therein pleaſure takſte thou none.

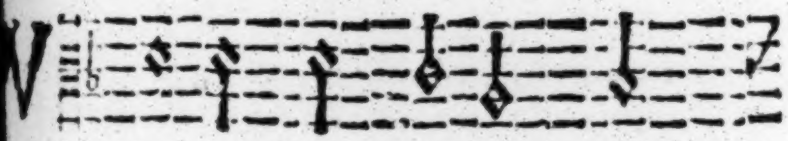
17 The heauie heart, the mynde oppreſt,
O Lord, thou neuer doſte reiect:
And to ſpeake trueth it is the beſt,
And of all ſacrifice th'effect.
18 Lord, vnto Sion turne thy face:
Powre out thy mercies on thyne hil:

d on Ierusalem thy grace,
ylde vp the walles, and loue it stil.

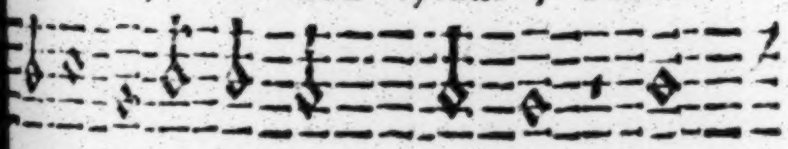
Thou shalt accept then our offrings
peace and righteousnes, I say:
calues and many other things,
on thyne altar will we lay.

PSALME LII. I. H.

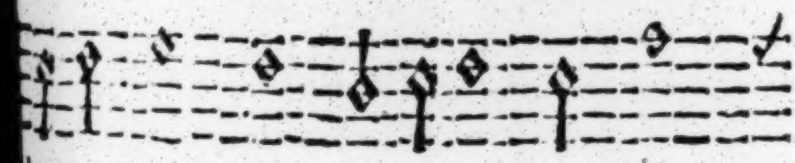
*auid describeth the arrogant tyrannie of his aduer-
rie Doeg, Sauls chief shepherde whose fals surmi-
caused Abimelech with the rest of the Priestes
be staine. Dauid prophecieth his destruction, and
ncourageth the faithful to put their confidence in
od whose iudgementes are moste sharpe against his
uersaries. And fynally he rendreth thankes to God
r his deliuerance, In this Psalme is liuely set foorth
e kingdome of Antichrist.*



Hy dost thou tyrant, boaste

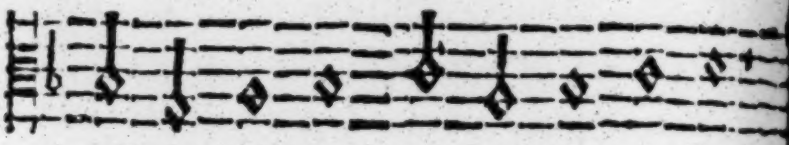


abrode thy wicked works to praise? Dost

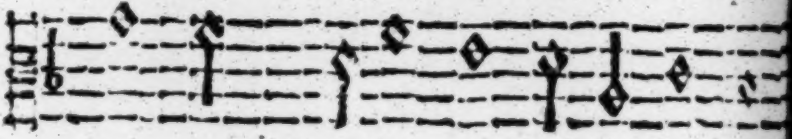


thou not knowe there is a God whose mer-

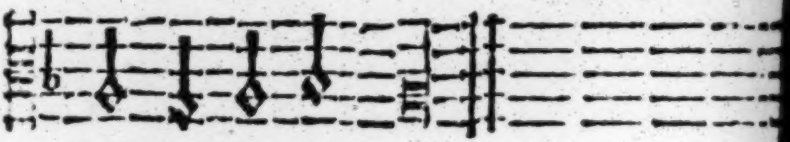
es last alwayes? Why doth thy minde yet



ſtill deuiſe, ſuche wicked wiles to warpe?



Thy tongue vntrue in forging lies, is



lyke a raſoure ſharpe.

3 On miſchief why ſetſt thou thy minde,
and wilt not walke vpright?
Thou haſt more luſt falſe tales to finde,
them bring the trueth to light.
4 Thou doſte delite in fraude and guile,
in miſchief, blood and wrong:
Thy lippes haue learnde the flattring ſtile
O falſe deceitfull tongue.

5 Therefore ſhall God for aye confounde
and plucke thee from thy place,
Thy ſeede roote out from of the grounde
and ſo ſhall thee deface.
6 The iuſt when they beholde thy fall,
with feare will praiſe the Lord:
And in reproche of thee withall
crye out with one accord.

7 Beholde the man which wolde not take,
the Lord for his defenſe,
But of his goods his God did make
and truſt his corrupt ſenſe.
8 But I, an oliue freſhe and grene,
ſhall ſpring and ſpread abrod:

why my truſt all tymes hath bene,
vpon the liuing God.

For this therefore wil I giue praiſe,
to thee with heart and voyce:
I ſet forth thy Name alwayes,
wherein thy Saintes reioyce.

PSALME LIII. T. N.

The Prophet deſcribeth the crooked nature, the cruelty, and puniſhment of the wicked when they take it, and deſireth the deliuerance of the godly, that they may reioyce together.

¶ Sing this as the 14. Pſalme.

There in no God, as fooliſh men,
affirme in their mad mode.
Their driftes are al corrupt and vaine
not one of them doth good.
The Lord beheld from heauen hie,
the whole race of mankynde,
Saw not one that ſought in dede,
the liuing God to finde.

They went all wide and were corrupt
and truely there was none:
In the worlde did any good,
I ſay there was not one.
Do not all wicked workers know
that they do feede vpon
Poore as they feede on bread?
the Lord they call not on.

But there they were afrayde, and ſtode,
with trembling all diſmaide
Where as there was no cauſe at all
why they ſhulde be afrayde.
For his bones that thee beſegde

hath scattred all abrode:
Thou hast confounded them, for they
reiected are of God.

6 O Lord giue thou thy people health,
and thou, ô Lord, fulfill
Thy promise made to Israel
from out of Sion hill.
When God his people shall restore,
that erst was captiue lad:
Then Iacob shall therein reioyce
and Israell shalbe glad.

PSALME LIIII. W. Ke.

¶ *Dauid brought into great danger by the reason of Ziphims, calleth vpon the Name of God to deliuer his enemies: promising sacrifice, and free offering so great deliuerance.*

¶ Sing this as the ten Commandements.

SAue me, ô God, for thy names sake,
And by thy grace my cause defend,
2 Oh, heare my prayers which I make,
And let my wordes to thee ascend.
For strangers do against me ryse,
And tyrants seeke my soule to spill:
They set not God before their eyes,
But bent to please their willfull will.

4 Beholde, God is myne helpe and stay,
And is with suche as do me aide.
5 My foes dispite he wil repay:
Oh, cut them of as thou hast sayde.
6 Then sacrifice, ô Lord will I
Present full freely in thy sight,
And will thy Name still magnifie,
Because it is bothe good and right.

7 For he me brought from troubles great

dkept me from their raging ire:
en my foes which did me threat,
ne eyes haue seene myne hearts desire.

PSAIME LV. I. Hop.

Dauid being in great heauines and distresse, complai-neth of the cruelty of Saul, and of the falshode of his familiar acquaintance, vttering most ardent af-fections to moue the Lord to pitie him. After being assured of deliuerance: he setteth foorth the grace of God, although he had already obteined his request.

Sing this as the 35. Psalme.

God giue eare and do applv,
to heare me when I pray:
And when to thee I call and cry,
hide not thy selfe away.
ke heede to me, graunt my request,
e and answer me againe:
plaints I prav full sore oppresst,
great grief doth me constrayne.

ause my foes with threats and crye,
oppresse me through despight:
for the wicked sorte lykewise,
to vexe me haue delight.
ey in counsel do conspire
to charge me with some ill:
n their hasty wrath and ire
they do pursue me fil:

heart doth faint for want of breath
it panteth in my Brest:
rrours and the dread of death,
do worke me muche vnrest.
e dreadful feare on me doth fall,
that I therevith do quake:
orror welmeth me with all,

that I no ſhift can make.

6 But I did ſay who will geue me,
the ſwift and pleaſaunt winges
Of ſome faire doue, then wolde I flee,
and reſt me from theſe things.
7 Lo then I wolde go farre away,
to flye I wolde not ceaſe,
And I wolde hide my ſelfe and ſtay,
in ſome great wildernes.

8 I wolde be gone in all the haſt,
and not abyde behinde,
That I were quite, and ouer paſt
theſe blaſtes of boyſteous winde.
9 Deuide them Lord, and from them pul
their deuiliſh double tongue:
For I haue ſpied their citie full,
of rauine, ſtriſe, and wrongue.

10 For they bothe night and day about
do walke vpon her wall:
In middes of her is miſchief ſtoute,
and ſorowe eke with all.
11 Her in warde partes are wicked plaine,
her dedes are muche to vile,
And in her ſtretes there doth remayne,
all craftie fraude and guile.

12 If that my foes had ſought my ſhame,
I might it well abide,
From open enmies checke and blame,
ſome where I coulde me hide
13 But thou it was my fellowe deare
which freindſhip didſt pretend.
And didſt my ſecret counſel heare,
as my familiar freind.

14 With whome I had delight to talke
in ſecret and abrode,

d we together oft did walke,
within the houſe of God:
Let death in haſt vpon them fall,
and ſend them quicke to hell:
miſchief reigneth in their hall,
and parlour where they dwell.

ut I vnto my God will crye,
to him for helpe I flee:
Lord will heare me by and by,
and he will ſuccour me.
At morning, noone, and euening tyde,
vnto the Lord I pray:
en I ſo inſtantly haue cryde,
he doth not ſay me nay.

opeace he ſhall reſtore me yet,
thogh warre be now at hand,
ght the nomber be full great,
that wolde againſt me ſtand.
he Lord that reigneth ere and late
ſhal heare, and wracke them ſore:
ith no chaunge is of their ſtate,
they feare not God therefore.

pon his friends he laide his hands
which were in couenant knit:
indſhip to negle& the bands,
he paſſeth not a whit.
hogh warre with in his heart did boyle
lyke butter were his wordes:
gh his v ordes were ſmoothe as oyle
they cut as ſh arpe as ſwordes.

aſt thou thy care vpon the Lord,
and he ſ all nouriſhe thee:
will not for aye, accorde
the iuſt in thrall to be.
x God ſhal caſt them depe in pit,

that thirſt for blood alwayes:
He will no guilefull man permit,
to liue out halfe his dayes.

Thogh ſuche be quite deſtroide and gone
in thee (ô Lord) I truſt:
I ſhall depend thy grace vpon,
with all my heart and luſt.

PSALME LVI. I. C.

¶ *Dauid being brought to Achis the King of Gath 1. Sam. 21. 12. complaineth of his enemies, desireth ſuccour, putteth his truſt in God and his promiſe. And promiſeth to performe his vowes whych he had taken vpon him, whereof this was the effect, to praiſe God in his Churche.*

¶ Sing this as the 70. Pſalme.

O God to me thy mercie ſhewe,
Whom men wold ſwallow and deuoure
Eche day they ſtriue to bring me lowe
Vexing me ſore fro houre to houre.

2 Myne enemies daylie wolde me eate
For many do againſt me fight:
O thou moſte high, yet in this ſtrayt,
3 In thee my hope is ſurely pight.

4 I will reioyce in God for aye,
Becauſe his wordes are true and iuſt:
And feare no whit what fleſh do may
To me, ſith I in God do truſt.

5 The wordes which I my ſelfe did ſpeake,
Are turned to my ſmarte and grief:
Theyr thoghtes echone tend then to wreak
On me cauſeles, to my miſchief:

6 In companys conuene do they
Keaping them ſecrete in theyr ſtrayt:

ey to my ſteppes take heede alway
r why, to trappe my ſoule they wayte.

They thinke they ſhall eſcape at laſt,
cauſe they worke iniquitie:
thou ô God, in wrath downe caſt,
eſe wicked folke and them deſtroye.

My wandrings thou haſt nombred all,
d in thy bottell put my teares:
they n t written great and ſmall
thy regiſter witnes beares.

What tyme to thee I call and crye,
ne enmies then abacke ſhall flee:
s knowe I moſte aſſuredly,
God the Lord he is with me.

For this will I in God reioyce,
auſe his promiſes are ſure:
him wil I lift vp my voyce,
oſe worde for euer doth endure.

And ſence my truſt on God doth ſtand
ill mans power not feare at all.
O Lord thy vowes are in myne hand,
thee, I praiſes render ſhall.

For thou from death my ſoule madeſt free
kepſt my feete from ſlipe or fall:
I may walke, Lord, before thee
h ſuche as light haue ouer all.

PSALME LVII. R. P.

*uid being in the deſert of Ziph, where the inha-
tants did betray him, and at length in the ſame
e with Saul. 2. Calleth moſte earneſtly vnto God
ith full confidence, that he will performe his pro-
ſe and take his cauſe in hande 5. Alſo that he wil
ew his glorie in the heauens and the earth againſt
r cruel enemies. 9. Therefore doth he render laude
d praiſe.*

¶Sing this as the ten commandementes.

BE mercifull to me, O God,
be mercifull to me:
For why? my ſoule in all aſſaultes,
ſhall euer truſt in thee.
And till theſe wicked ſtormes be paſt,
which ryſe on euerye ſyde:
Vnder the ſhaddowe of thy wings,
my hope ſhall alwayes byde.

2 I will therefore call to the Lord,
who is moſte high alone:
To God who will his worke in me,
bring to perfection.
3 He will ſend downe from heauen aboue
to ſaue me, and reſtore
From the rebukes of wicked men
that fayne wolde me deuoure.

God wil his mercie ſurely ſend,
and conſtant trueth alſo:
To comforte me, and to defend
againſt my cruel foe.
4 Alas to long my ſoule doth lye,
amongeſt theſe Lyons keene:
That rage and fume lyke flambe of fyre,
the ſonnes of men I meene.

Whoſe teeth are lyke the grounden ſpeare
lyke arrowes are their wordes:
And eke their tongues in forging lies,
are ſharpe as any ſwordes.
5 Exalt thy ſelfe, O God therefore,
aboue the heauens hight:
And ouer all the earth declare
thy glorie and thy might.

6 To trappe my ſteppes, wher I ſhuld paſſe
a ſnare they did laye out:

y ſoule was preſſed downe for feare,
which compaſt me about.
efore me they did digge and caſt,
a depe and vglye pit,
et they now fallen are at laſt,
them ſelues in mydſt of it.

My heart is ready bent, ô God,
my heart is ready bent:
wil ſing ſonges, and Pſalmes of praiſe,
to thee I will preſent.
Awake my tongue my great delite,
my viole and my harpe:
ll get vp by breake of day
and of my God wil carpe.

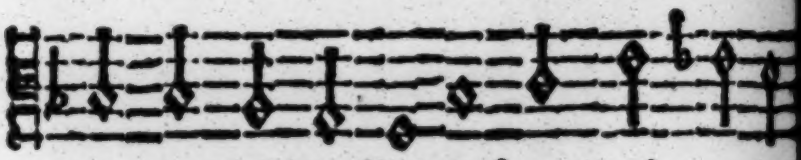
I will thee praiſe, O Lord of might,
the people all among:
deke amid the nations great
of thee ſhalbe my ſong.
For thy goodnes is wondrous great,
and to the heauens doth reache:
e cloudes and elements aboue
thy faithfulnes do preache.

Exalt thy ſelfe, O Lord therefore,
aboue the heauens height:
d ouer all the earth declare
thy glorie and thy might.

PSALME LVIII. W. Ke.

He deſcribeth the malice of his enemies the flatterers of Saul, who bothe ſecretly and openly ſought his deſtruction, from whome he appealeth to Gods iudgement. ſhewing that the iuſt ſhal reioyce, when they ſee the puniſhments of the wicked to the glorie of God.

BVt is it true ô froward folke, do



ye now iuſtly talke? O ſonnes of men, in

iudging thus, do ye vprightly walke? Nay

nay, ye rather miſchief muſe, where to

your heartes be bent, To execute your

cruel rage: on earth your tyme is ſpent.

3 But what? the wicked ſtrangers are,
and from the wombe they ſtray.
Yea, from their birthe they lewdly erre,
and none ſo lye as they.
4 Their ſubtile malice doth ſurmount
the craftie ſerpents ſpeare,
5 Who coulde th'inchanters charmes auoide,
by ſtopping cloſe his eare:

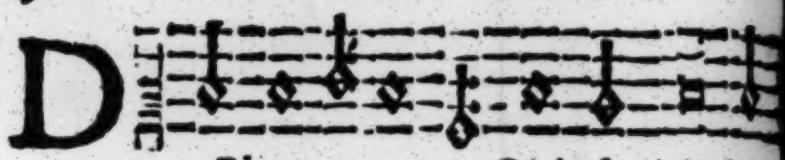
Breake thou, ô Lord, the teeth of ſuche,
as do thy trueth deuoure:
The iawes of theſe yong lions, Lord,
breake downe and ſwage their power.
And as the waters do decreaſe,
awaye ſo let them paſſe:
When that thou doſte thine arrowes ſhoote
then let them breake as glaſſe.

Let ſuche conſume as doth a ſnaile,
whoſe nature is to melt,
Like vntimely frute, whoſe eyes
no ſunne hath ſene, nor felt.
As fleſh red rawe, vnmete for meat,
till chaunge be made by fire,
Let them, Lord, fade hence, as with
a whirle winde in thyne ire.

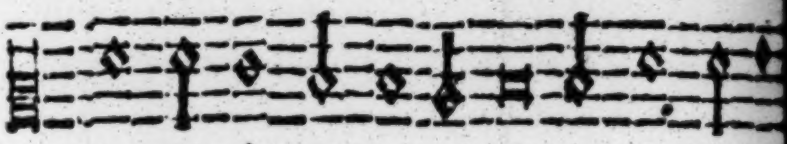
The righteous ſhall in heart reioyce,
thy vengeance thus to ſee,
And bathe his feete in ſuche mens blood
with pure affect ſhall he.
And men ſhal ſay, now of a trueth
the righteous frute may haue,
Seing God to iudge the earth,
and yet his flocke to ſaue.

PSALME LIX. I. Hop.

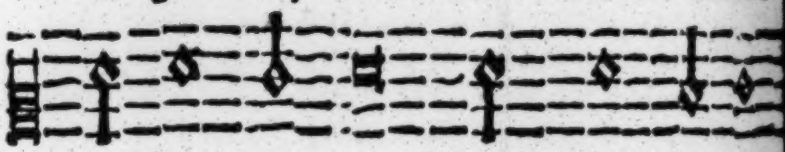
Dauid being in great danger of Saul, who ſent to ſlay him in his bed, prayeth vnto God: Declareth his innocencie and theyr furie deſiring God to deſtroy all thoſe that ſinne of malicious wickednes: whome though he kepe aliue for a time to exerciſe his people, yet in the end he will conſume them in his wrath, that he may be knowen to be the God of Iaakob to the end of the world. For this he ſingeth praiſes to God, aſſured of his mercies.



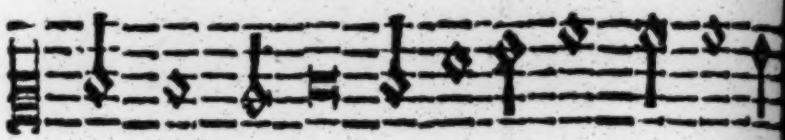
DEliuer me, my God of might, from



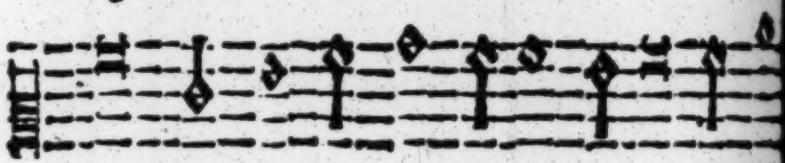
danger of myne enemies: And me defend



in this my right, From them that do

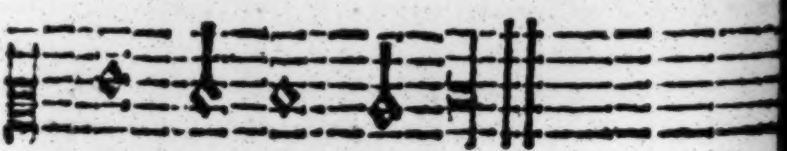


againſt me riſe. Deliuer me from them that



haue, delite to worke iniquitie: And from

theſe bloody men me ſaue that ſeeke my



ſoule with crueltie.

3 For lo, they wayte my ſoule to take,
Strong men againſt me do conuene:

t for no falt that I did make,
at they in mè,ô Lord,haue ſene.

They runne,and faſt for none offence
epare them ſelues,with bragges and boaſtes
iſe therefore in my defence,
d them beholde,Lord God of Hoſtes.

O God of Iſrael awake,
at thou all nations ſo mayſt trie:
punish them not pitie take,
ar thus trangreſſe malicioufly.

At night they ſtirre and ſeeke about,
hongrie hounds they houle and crye,
dail the citie cleane throughout
m place to place they ſeeke and ſpye.

Behold their lippes,ſuche ſpitefull wordes
ſt out,as they ſhuld ſeme to beare
ithin theyr mouth ſharpe edged ſwordes
r what regarde they who doth heare?

But Lord,thou haſt their wayes eſpied,
d at the ſame ſhalt laugh a pace:
e heathen folke thou ſhalt deride,
,mocke and ſcorne them to their face.

His force therefore that wold me wrong
ill reſerre,ô Lord,to thee:
thogh for me he be to ſtrong,
God will my defender be.

God will preuent me with his graee,
oſe mercies I haue founde of olde:
l will my foes echone deface
hat myne eyes ſhall it beholde.

But ſlay them not,leſt their decay,
people ſhulde forget and light:
perſe them,Lord,our ſhield and ſtay,
d bring them lowe by thy great might.

12 Let them be taken in their pride,
The sinnes of their owne mouth, euen that
Whereto theyr lippes were aye applide,
Curses and lies then let them prate.

13 Consume, consume them in thyne ire
That they hensfoorth no more be kend:
That men may knowe how great impire,
Hath Iacobs God, to the worldes end.

14 And they in th'euening shall turne backe,
Like barking dogges, which houle and crye
When they runne here an there for lacke,
The towne about theyr preye to spye.

15 They wander shall for honger great
To seke their food, with nead opprest,
Before they filled be with meat:
Althogh the night driue them to rest.

16 But I will sing of thy great power,
And early will thy mercie prayse:
For thou hast aye bene my strong towre,
And refuge in my troublous dayes.

17 To thee my onely strength, I will I,
Therefore sing Psalmes vncessantlye:
For God is my defense, and still,
A God moste mercifull to me.

PSALME LX. I. Hop.

¶ *Dauid being now King ouer Iudah and hauing many victories sheweth by euident signes, that elected him King, assuring the people that God prosper thē, if they approue the same. After he pra vnto God to finis he that that he hath begonne.*

¶ Sing this as the 59. Psalme.

O Lord thou didst vs cleane forsake,
and scatteredst vs abrode:
Suche great displeasure thou didst take,
ret

returne to vs(O God.)
Thy might did moue the lande ſo ſore,
that it in ſunder brake:
e hurte thereof (O Lord) reſtore,
for it doth bow and quake.

With heauye chaunce,thou plagedſt thus
the people that are thyne,
d thou haſte giuen vnto vs,
a drinke of giddy wyne.
ut yet to ſuche as feare thy Name,
a banner thou didſt ſhewe:
t they may triumph in the ſame,
becauſe thy worde is true.

that thy might may kepe and ſaue,
thy folke that fauour thee:
t they thy helpe,at hand may haue,
O Lord,graunt this to me.
I will reioyce:for God hath ſaide,
within his holy place:
t I ſhall Sichem lande deuide,
and Succothes vale by pace.

Gilead is giuen to my hand,
Manaſſes myne beſyde,
raim the ſtrength of all my land,
my Law doth Iuda guyde.
Moab I will waſh my feete,
ouer Edom throwe my ſhoo:
thou Paleſtine ſee thou ſeeke,
for fauour me vnto.

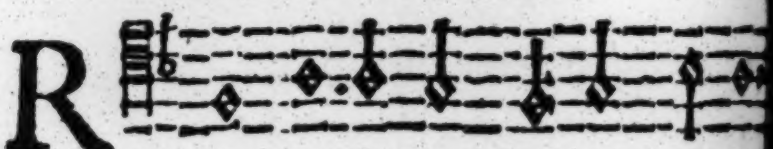
ut who will bring me at this tyde,
vnto the citie ſtrong?
who to Edom will me guyde,
ſo that I go not wrong.
Wilt thou not God?which didſt forſake
thy folke,their land and coſtes:

Our warres in hand that woldſt not take,
nor walke among our hoſtes.

11 Giue ayde, ô Lord, and vs releue,
from them that vs diſdayne:
The helpe that hoſtes of men can geue,
it is but all in vayne.
12 But through our God, we ſhall haue might,
to take great things in hand:
He will treade downe and put to flight,
all thoſe that vs withſtand.

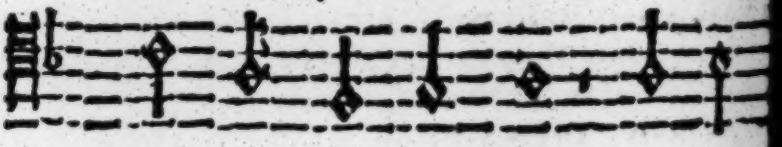
PSALME LXI. I. H.

¶ Whether that he were in danger of the Ammo
or being purſued of Abſalom, here he cryeth
heard and deliuered, and confirmed in his Kingd
He promiſeth perpetuall praiſes.

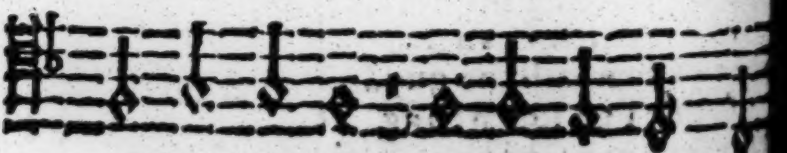


Egarde (ô Lord) for I complayne

and make my ſute to thee, Let not my

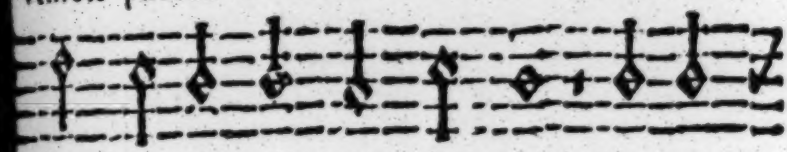


words re turne in vayne, but giue

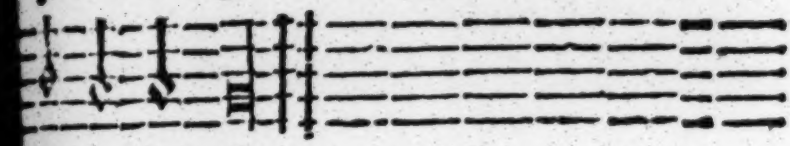


an eare to me, From of the coſtes and

vtmoſt partes of all the earth abrod, in



griefand anguiſh of my heart, I crye



to thee (ô God.)

n the rocke of thy great power,
my wofull mynde repoſe.
hou art my hope, my forte and tower
my fenſe againſt my foes.
Vithin thy tent I luſt to dwell,
for euer to indure:
er thy winges I know e right well,
I ſhalbe ſafe and ſure.

r thou, O God, heardſt my requeſt,
and granted ſt eke the ſame,
with an heritage haſt bleſt,
all ſuche as feare thy Name.
his ſhall thou graunt the King alwayes,
a life full long to ſee:
many ages ſhall his dayes,
and yeares prolonged be.

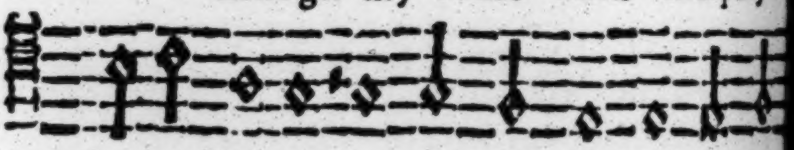
hat he may haue a dwelling place,
before the Lord for aye:
t thy mercie trueth and grace,
defend him from decay.
hen ſhall I ſing for euer ſtill,
with prayſe vnto thy Name:

That all my vowes I may fulfill,
and daylie pay the ſame.

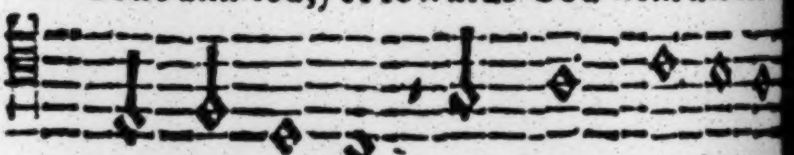
PSALME LXII. W. Ke.

¶ *This Pſalme partly conteineth meditations, whe*
Dauid incourageth him ſelfe to truſt in God a
the aſſaultes of tentations. And becauſe our m
are eaſily drawen from God by allurementes of
worlde, he ſharpely reproueth this vanitie, to
intent he might cleaue faſt to the Lord.

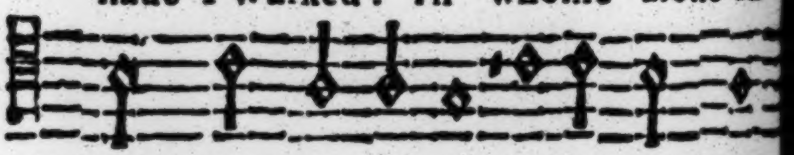
ALthogh my ſoule hath ſharpely



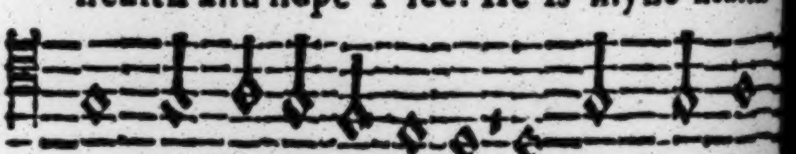
bene aſſalted, yet towards God with ſilence



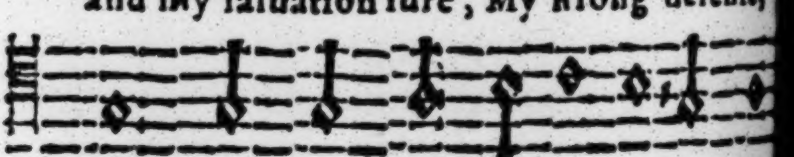
haue I walked: In whome alone all



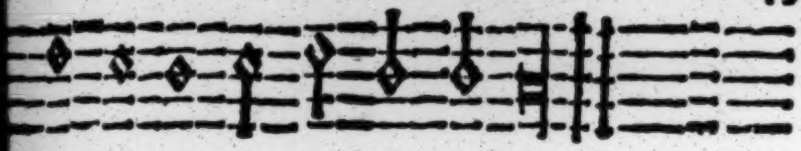
health and hope I ſee: He is myne health



and my ſaluation ſure, My ſtrong defenſe,



whiche ſhall for euer indure: Therefore



afrayde I nede not muche to be.

How long will ye
of miſchief thus be muſing,
reby not myne,
but your owne deaths procuring?
ye inal be
like to a rotten wall:
et lo how they,
conſulte for to diſplace him,
by their lyes
from dignitie to chaſe him.
hmouth they bleſſe,
their hearts repleate with gall.

t thou, my ſoule,
in ſilence wayte Gods leaſure,
ho is myne hope,
my ſtrength and onely treaſure:
efore my foes
I nede nothing to feare.
God the Lord,
my ſauing health is certeine:
lorie doth
to him alſo apperteine:
my rocke:
I truſt he will me heare.

ruſte in this Lord,
ye people ſore oppreſſed:
e him your grief:
he will it ſe redreſſed:
e alone,
our hope muſte be and ſtaye.
t yet, alas,

mens ſonnes are mere vanitie:
Suche lyars are,
as pretende moſte grauitie:
Yea, vanitie
in weight them downe will waye.

10 Put then no truſte
in wicked oppreſſion,
And be not vaine,
nor yet want diſcretion:
If riches grow,
ſet not your hearts thereon.
11 God once or twiſe,
ſpake thus within myne hearing,
That power to him,
alone was apperteining,
And that all ſhulde
depende wel thereupon.

12 But thou, O Lord
to thyne thy mercie ſheweſt,
And as men be,
ſo thou their workes rewardeſt.

PSALME LXIII. Tho. Ster.

¶ *Dauid, after he had bene in great danger by Sa the deſert of Ziph, made this Pſalme: where gineth thankes to God for his wonderfull delive ce, in whoſe mercies he truſted, euen in the midd his miſeries: prophecying the deſtruction of enemies, and contrariwiſe, happynes to all them truſt in the Lord. 1. Sam. 23.*

¶ Sing this as the 44. Pſalme.

O God, my God, I watche betime,
to come to thee in haſte:
For why? my ſoule and body bothe
do thirſt of thee to taſte.
And in this baren wildernes,

where waters there are none,
My fleſh is partcht for thought of thee:
for thee I wiſhe alone.

That I might ſee yet once againe
thy glorie, ſtrength and might.
As I was wont it to beholde,
within thy Temple bright.
For why? thy mercies farre ſurmounte
this life and wretched dayes:
My lippes therefore ſhal giue to thee,
due honour laude and praiſe.

And whiles I liue, I wil not faile,
to worſhippe thee alway:
And in thy Name I ſhal lift vp
myne handes when I do pray.
My ſoule is fillde as with marowe,
which is bothe fat and ſwete:
My mouth therefore ſhal ſing ſuch ſonges
as are for thee moſte mete.

When as in bed I thinke on thee,
and eke all the night tyde,
(For vnder couert of thy winges
thou art my ioyful guyde.)
My ſoule doth ſurely ſticke to thee:
thy right hand is my power,
And thoſe that ſeeke my ſoule to ſtroy
Them death ſhal ſone deuoure.

The ſworde ſhal them deuoure echone
their carcaſes ſhal fede:
The hongrie foxes, which do roue,
their preye to ſeeke at nede.
The King, and all men ſhall reioyce,
that do profeſſe Gods worde:
The liers mouthes ſhal then be ſtopt,
which haue the trueth diſturbde.

¶ *Dauid prayeth againſt the furie & falſe reportes of his enemies: he declareth their puniſhment and diſtruction, to the comforte of the iuſt, and the glorie of God.*

¶ Sing this as the 18. Pſalme.

O Lord vnto my voyce giue eare,
with plaint when I do pray:
And rid my lyfe and ſoule from feare
of foes that threat to ſlay.

2 Defend me from that ſorte of men,
which in deceites do lurke,
And from the frowning face of them,
that all ill feates do worke.

3 Who whet their tongues, as we haue ſeene
men whet and ſharpe their ſwordes:
They ſhoote abrode their arrowes keene,
I meane moſte bitter wordes.

4 With priuie ſleight ſhoote they their ſhaft,
the vpright man to hit:
The iuſt vnware to ſtrike by craft,
they care or feare no whit.

5 A wicked worke haue they decreede,
in counſel thus they crye:
To vſe deceit let vs not dreede,
what? who can it eſpye:

6 What wayes to harte they talke and muſe
all tymes within their hearte:
They all conſulte what feates to vſe,
eche doth inuent his parte.

7 But yet all this ſhall not auayle,
when they thinke leaſt vpon:
God with his dart ſhal them aſſayle,
and wonde them euerie one.

8 Their craftes and their ill tongues withal
ſhall worke them ſelues ſuche blame:
That they ſhall flee which ſee their fall,

and wonder at the ſame.

9 Then all ſhall ſee and knowe right wel
that God the thing hath wrought:
And praiſe his wittie workes and tel,
what he to paſſe hath brought.
10 Yet ſhal the iuſt in God reioyce,
ſtil truſting in his might:
So ſhal they ioye with mynde and voyce,
whoſe heart is pure and right.

PSALME LXV. I. Hop.

¶ A Praiſe and thankeſgeuing vnto God by the faithful, who are ſignified by Sion, & Ieruſalē for the choſing, preſeruation and gouernance of them & for the plentifull bleſſing powred forthe vpon all the earth.

¶ Sing this as the 30. Pſalme.

THy praiſe alone, ô Lord, doth reigne
in Sion thyne vowne hill,
Their vowes to thee they do maintaine
and their beheſtes fulfil.
For that thou doeſt their prayer heare,
and doeſt thereto agree:
Thy people all bothe farre and neare,
with truſt ſhal come to thee.

My wicked dedes preuaile, ô Lord:
they power haue ouer me:
But thou, ſhalt mercie vs accorde,
althogh we ſinfull be.
The man is bleſt whom thou doſt chuſe,
within thy court to dwell:
Thy houſe and temple he ſhal vſe,
with pleaſures that excell.

Thou wilt in iuſtice heare vs God
our healthe of thee doth ryſe:

The hope of all the earth abrode,
and the ſea coaſtes likewiſe.
6 With ſtrength he is beſet about,
and compaſt with his power:
He makth the mountaines ſtrong and ſtout,
to ſtand in euerie ſtoure.

7 The ſwelling ſeas he doth aſſwage,
and makth their ſtreames ful ſtil:
He doth reſtrayne the peoples rage,
and rulthe them at his wil.
8 The folke that dwel ful farre on earth,
ſhal dreade thy ſignes to ſee:
Thou ſhalt the morne and euen with mirth,
make paſſe with praiſe to thee.

9 When that the earth is chapt and drie,
and thirſteth more and more:
Then with thy droppes thou doſt apply,
and muche encreaſe her ſtore.
The flood of God doth ouerflowe,
and ſo doth cauſe to ſpring,
The ſeede and corne which men do ſowe:
for he doth guyde that thing.

10 With wette thou doſt her forowes fil,
whereby her cloddes do fall:
Thy drops to her, thou doſt diſtill,
and bleſſe her frute with all.
11 Thou deckſt the earth of thy good grace,
with faire and pleaſaunt cropt
Thy cloudes diſtill their dew apace,
great plentie they do drop.

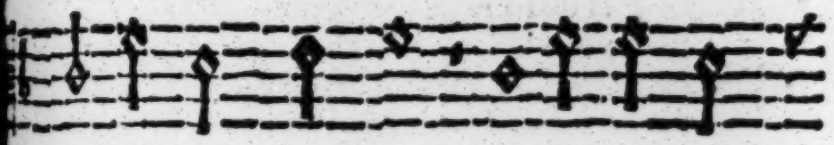
12 The Paſtures of the deſert drop,
with fatnes they abound
The hilles alſo for ioy ſhal hop,
ſo fertill is their ground.
13 In paſturs plaine the flockes do feede,

and couer all the earth:
The vales with corne ſhal ſo exceede,
that men ſhal ſing for mirth.

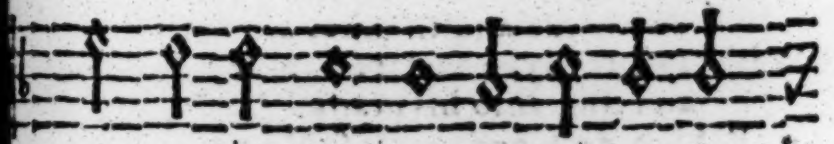
PSALME LXVI. I. Hop.

¶He prouoketh all men to praiſe the Lord and to conſider his workes. He ſetteth foorth the power of God to affraye the rebels and ſheweth how God hath deliuered Iſraell from great bondage and afflictions. He promiſeth to giue ſacrifice. And prouoketh all men to heare what God hath done for him, and to praiſe his Name.

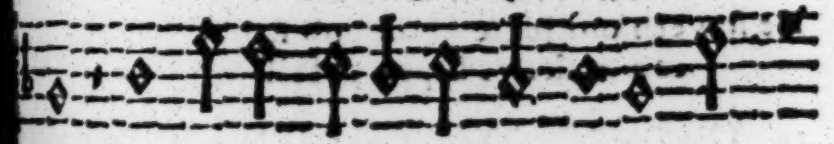
YE men on earth in God reioyce, with



praiſe ſet foorth his name: extol his might

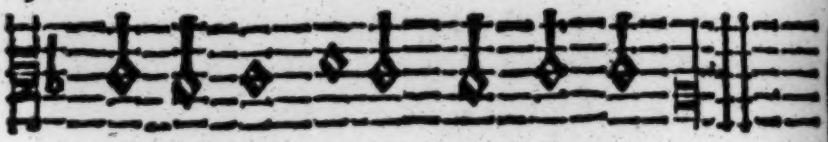


with heart and voice, giue glorie to the



ſame. How wonderful, ô Lord, ſay ye, in all

thy workes thou art: thy foes for feare ſhall



ſeeke to thee, ful ſore againſt their heart.

4 All men that dwel the earth throughout
ſhal praiſe the Name of God:
The laude thereof the worlde about,
they ſhal ſhewe foorth abrode.
5 All folke come foorth, behold and ſee,
what things the Lord hath wrought:
Mark wel the wondrous workes that he,
for man to paſſe hath brought.

6 He laide the ſea like heapes on hie,
therein away they had:
On foote to paſſe bothe faire and drie,
whereof our hartes were glad.
7 His might doth rule the worlde away,
his eyes all things beholde:
All ſuche as wolde him diſobey,
by him ſhalbe controlde.

8 Ye people giue vnto our God,
due laude and thankes alwayes:
With ioyfull voyce declare abrode,
and ſing vnto his praiſe.
9 Which doth endue our ſoule with life
and it preſerue with all:
He ſtayeth our feete ſo that no ſtrife,
can make vs ſlippe or fall.

10 The Lord doth proue our dedes with fire,
if that they will abyde:
As workmen do when they deſire,
to haue their ſiluer tryde:
11 Thou haſt vs taken in the ſnare,
where we haue bene full long
Our loyns likewiſe they compaſt are

with chaynes, and fetters ſtrong.

12 And thou alſo didſt ſuffer men,
on vs to ryde, and reygne:
We went through fire and water then,
for verie griefe and paine.
Yet ſure thou doſt of thy good grace,
diſpoſe it to the beſt:
And bring vs out into a place,
to liue in wealth and reſt.

13 Vnto thy houſe reſorte will I,
to offer and to pray:
And there I will my ſelfe apply,
my vowes to thee to pay.
14 The vowes that with my mouth I ſpake
in all my griefe and ſmart:
The vowes (I ſay) which I did make,
in dolor of my hart.

15 Brunt offring I will giue to thee
of incenſe and fat rammes:
Yea, this my ſacrifice ſhalbe,
of bullockes, Goates and Lambes.
16 Come foorth and hearken here full ſon
all ye that feare the Lord:
What he for my poore ſoule hath done:
to you I will record.

17 Full oft I calde vpon his grace,
this mouth to him did crye:
My tongue likewiſe did ſpeed a pace
to praiſe him by and by.
18 But if I fele my heart within,
in wicked workes reioyce:
Or if I haue delite to ſinne,
God will not heare my voyce.

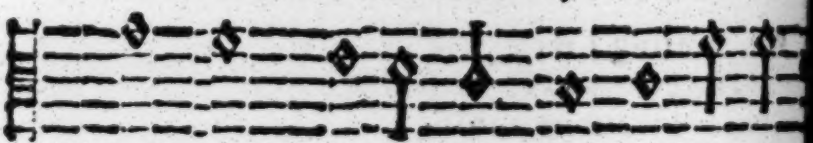
19 But ſurely God my voyce hath heard,
and what I did require:

My prayer he did wel regarde,
and graunted my deſire.
20 All praiſe to him that hath not put
nor caſt me out of mynde:
Nor yet his mercy from me ſhut,
which I do euer finde.

PSALME LXVII. W. Whit.

¶ *A prayer for the proſperous eſtate of the Church not onely that God wolde defend the ſame in Iurie, but alſo that he wolde increaſe it: wherein brie is ſet foorth the Kingdome of Chriſt, which ſhulde erected at Chriſtes comming through all the world*

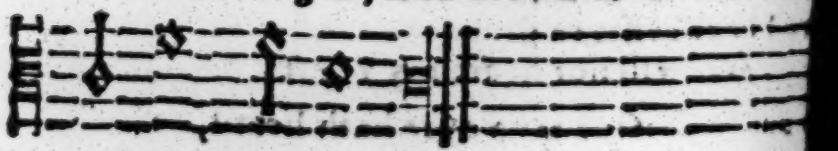
OVr God that is Lord, and autor of



grace, Turne to vs poore ſoules his merci-

full face, His bleſſings increaſe, defend

vs with might, And ſhewe vs his loue



and countenance bright.

That whiles in this earth
we wander and walke,
hy wayes may be knowen
in thought dede and talke:
nd how thy great loue
towarde mankinde is bent,
nce thy sauing health
to all folkes is sent.

he people therefore,
O God, let them praise
y wonderfull workes,
and merciful wayes.
, let all the worlde
bothe farre, wide and neare,
fe thee their Lord God,
with reuerence and feare.

h, let the whole worlde
be glad and reioyce,
praise thee their God
with heart and with voyce:
hou shalt iudge all
with iudgement moste right,
likewise on earth,
shalt rule by thy might.

euereigne God,
whose workes passe all fame,
l people praise
thy glorious Name:
ople, I say,
in euerie place,
em giue thee praise,
and extoll thy grace.

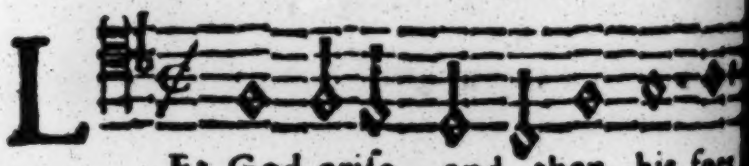
halt thou then cause
he earth frute to beare
leatifully,

and euerie where:
And God, euen God,
on whome we do call,
His bleſsings ſhal giue,
and proſper vs all.

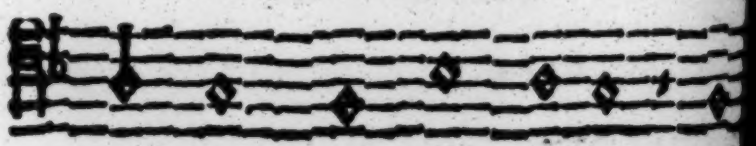
7 So then we ſhal fele
Gods bleſsings echone,
And ſo of his grace
there ſhall complayne none:
Then all the worldes endes
and countries throughout
His marueilous power,
ſhal feare and redoubt.

PSALME LXVIII. Theo. Ster.

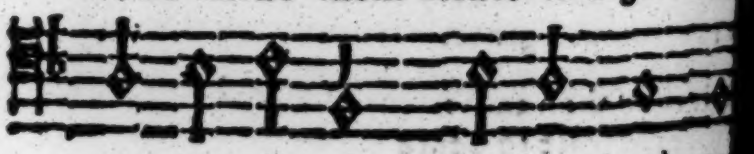
¶ *In this Pſalme Dauid ſetteth foorth as in a glaſ*
wonderfull mercies of God towardes his people,
by all meanes and moſt ſtrange ſortes declard
ſelfe to them. And therefore Gods Churche by
ſon of his promiſes, graces and victories, doth
without compariſon all worldly things: he
teth therefore all men to praiſe God for ever.



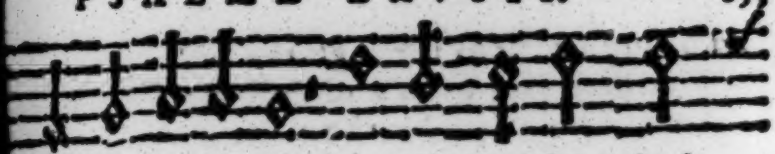
Et God ariſe, and then his foes



will turne them ſelues to flight: His

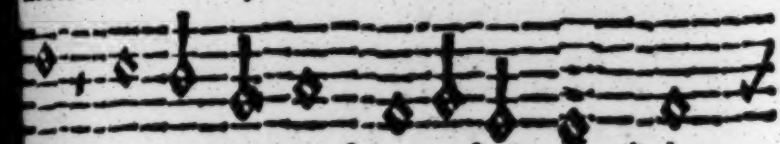


eamies then will runne abrode as



ſcatter out of ſight. And as the fyre doth

melt the waxe, and winde blowe ſmoke a



way, So in the preſence of the Lord the

icked ſhal decay.

t righteous men before the Lord
ſhal hartely reioyce:
ſhalbe glad and merie all,
and chearfull in their voyce.
g praiſe, ſing praiſe vnto the Lord,
who rydeth on the ſkie:
l this Name of Iah our God,
nd him do magnifie.

t ſame is he that is aboue,
within his holy place,
Father is of Fatherles,
nd Iudge of widowes caſe.
ſes he giueth and yſſue bothe,
nto the comfortles:
ageth bondmen out of thrall,
nd rebelles to diſtres.

n thou didſt marche before thy folke
h Egyptians from among,

And broughst them through the wildernes dowe
which was both wide and long
8 The earth did quake, the raine powred
heard were great clappes of thunder:
The mount Sinay ſhooke in ſuche ſorte,
as it wolde cleaue a ſunder.

9 Thyne heritage with droppes of raine,
aboundantly was weſht:
And if ſo be it baren waxt
by thee it was refreſht.
10 Thy choſen flocke doth there remaine
thou haſt preparde that place:
And for the poore thou didſt prouide,
of thyne eſpeciall grace.

11 God will giue women cauſes iuſte
to magnifie his Name:
When as his people triumphes make,
and purchaſe brute and fame.
12 For puiſſant kings for all their power
ſhal flee and take the foile:
And women which remaine at home,
ſhal helpe to parte the ſpoile.

13 And thogh ye were as blacke as pottes,
your hewe ſhulde paſſe the doue,
Whoſe winges and fethers ſeme to haue,
ſiluer and golde aboue.
14 When in this lande God ſhal triumph
ouer kings both high and lowe,
Then ſhall it be lyke Salmon hil,
as white as any ſnowe.

15 Thogh Baſan be a frutefull hill,
and in height others paſſe:
Yet Sion Gods moſte holy hill,
doth farre excell in grace.
16 Why bragge ye thus, ye hilles moſt high

and leape for pride together?
hill of Sion God doth loue,
and there wil dwel for euer.

Gods armie is two millions
of warriours good and ſtrong:
Lord alſo in Sinai
is preſent them among.
Thou didſt, ô Lord, aſcend on high,
and captiues led them all:
in tymes paſt thy choſen flocke
in priſon kept and thrall.

madſte them tribute for to paye:
and ſuche as did repine,
didſt ſubdue, that they might dwel
in thy temple deuine.
ow praiſed be the Lord, for that
he powrth on vs ſuche grace:
day to day he is the God
of our health and ſolace.

is the God from whome alone,
ſaluation cometh plaine:
he God by whome we ſcape,
all dangers, death and paine.
us God wil wound his enmies head
and breake the heery ſcalpe
ſe, that in their wickednes,
continually do walke.

m Baſan will I bring, ſaid he,
y people and my ſhepe,
l myne owne, as I haue done,
from danger of the depe.
d make them dippe their feete in blood
of thoſe that hate my Name:
gges ſhal haue their tongues embrude
with licking of the ſame.

24 All men may ſee how thou, ô God,
thine enmies doſt deface,
And how thou goeſt, as God and King,
into thyne holy place.
25 The ſingers go before with ioye:
the minſtrels followe after,
And in the middes the damſels playe
with timbrel and with taber.

26 Now in thy Congregations,
ô Iſrael, praiſe the Lord:
And Iacobs whole poſteritie,
giue thankes with one accorde.
27 Their chief was lytle Beniamin,
but Iuda made their hoſte:
With Zabulon, and Neptalim,
which dwelt about their coſte.

28 As God hath giuen power to thee,
ſo, Lord, make firme and ſure,
The thing that thou haſt wrought in vs,
for euer to indure.
29 And in thy Temple giftes wil we
giue vnto thee, ô Lord,
For thyne vnto Ieruſalem
ſure promiſe made by word.

Yea, and ſtrange Kings, to vs ſubdude,
ſhal do like in thoſe dayes:
I meane, to thee, they ſhal preſent
their giftes of laude and praiſe.
30 He ſhal deſtroy the ſpearemens ranke,
theſe calues and bulles of might,
And cauſe them tribute pay, and daunt
all ſuche as loue to fight.

31 Then ſhal the Lordes of Egypt come,
and preſents with them bring:
The Mores moſt black ſhal ſtretch theyr ha

vnto their Lord and king.
Therefore ye kingdomes of the earth,
giue praise vnto the Lord:
g Psalmes to God with one consent:
thereto let all accord.

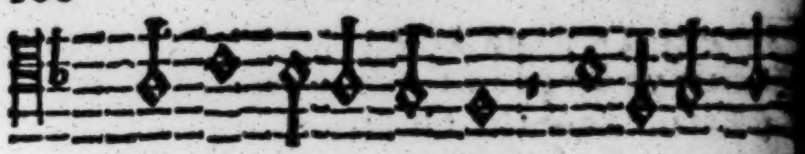
Who though he ryde and euer hath
aboue the heauens bright,
by the feareful thunder clappes
men may wel knowe his might.
Therefore the strength of Israel
ascribe to God on hie,
ose might and power doth farre extend,
aboue the cloudie skie.

O God, thyne holynes and power,
drade for euermore:
God of Israel giueth vs strength,
raised be God therefore.

PSALME LXIX. I. Hop.

complaints, prayers, fernent zeale and great anguish of Dauid is set foorth as a figure of Christ and all his members, the malicious crueltie of his enies, and their punishment also: where Iudas and suche traitors are accursed. He gathereth courage in his affliction and offereth praises vnto God, which are more acceptable them all sacrifices: wherall the afflicted may take comforte. Finally he th prouoke all creatures to praises, prophecying of kingdome of Christ, and the preseruation of the urche, where all the faithfull and their sede shal el for euer.

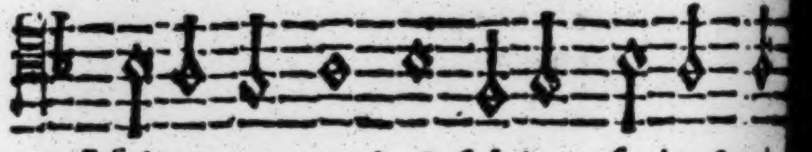
Aue me, ô God, and th u with spede



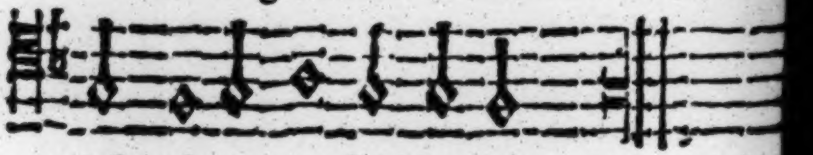
the waters ſlowe ful faſt: So nie my ſoule

do they procede, that I am ſore agaſt. I

ſticke ful depe in filth and clay, where a



I fele no ground: I fal into ſuche ſtoute



I ſay, that I am ſyke be drounde.

3 With crying oft I faint and quaile,
my throte is hoarſe and drie:
With loking vp my ſight doth faile
for helpe to God on hie.
4 My foes which ſeeke for to oppreſſe
my ſoule, with hate are led:
In nomber ſure they are no leſſe,
then heeres are on my head.

Thogh for no cauſe they vexe me ſore
they proſper and are glad:
They do compell me to reſtore,
the things I neuer had.
5 What I haue done for want of wit,

thou Lord all tymes canſt tell:
nd all the ſame that I commit,
to thee is knowne full well.

(O God) of Hoſtes defend and ſtay,
all thoſe that truſt in thee:
t no man doubt or ſhrinke away,
for ought that chaunceth me.
It is for thee, and for thy ſake,
that I do beare this blame:
ſpite of thee, they wolde me make,
to hyde my face for ſhame.

My mothers ſonnes my brethren all,
forſake me on a rowe:
as a ſtranger they me call,
my face they wil not knowe.
Vnto thy houſe ſuche zeale I beare,
that it doth pine me muche:
eir checkes and taunts at thee, to heare
my very heart doth grutch.

Though I do faſt my fleſh to chaſte,
yea, if I wepe and mone:
in my teeth this geare is caſt,
they paſſe not thereupon.
If I for grief, and paine of heart,
in ſacke cloth vſe to walke:
n they anone wil it peruert,
thereof they ieſt and talke.

I was a talke to all the throng,
that ſat within the gate:
drunkardes ly kewiſe in their ſonge,
of me did talke and prate.
ut thee the while (O Lord) I pray,
that when it pleaſeth thee:
hy great trueth thou wilt alway,
ſend downe thyne ayde to me.

14 Plucke thou my feete out of the myre,
from ſinking do me kepe:
From ſuche as me purſue with ire,
and from the waters depe.
15 Leſt with the waues I ſhuld be drownd
and depth my ſoule deuower:
And that the pit ſhulde me confound,
and ſhut me in her power.

16 O Lord of Hoſtes to me giue eare,
as thou art good and kinde:
And as thy mercy is moſte deare,
Lord haue me in thy mynde.
17 And do not from thy ſeruant hyde,
nor turne thy face away:
I am oppreſt on euerie ſyde,
in haſt giue eare I ſay.

18 O Lord vnto my ſoule drawe nye,
the ſame with ayde repoſe:
Becauſe of their great tyranny,
acquite me fro my foes.
19 That I abyde rebuke and ſhame,
thou knoweſt, and thou canſt tel:
For thoſe that ſeeke and worke the ſame
thou ſeeſt them all ful wel.

20 When they with bragges do breake my hea
I ſeeke for helpe anone:
But finde no freindes to eaſe my ſmart,
to comforte me not one.
21 But in my meate they gaue me gall,
to cruel for to thinke:
And gaue me in my thirſt withall,
ſtrong vineger to drinke.

22 Lord turne their table to a ſnare,
to take them ſelues therein:
And when they thinke full well to fare,

then trap them in the gin.
23 And let their eyes be darke and blinde
that they may nothing ſee:
owe downe their backes, and do them bind,
in thraldome for to be.

24 Powre out thy wrath as hote as fire,
that it on them may fall:
et thy diſpleaſure in thyne ire,
take holde vpon them all.
25 As deſert drie theyr houſe diſgrace,
their of ſpring eke expell:
hat none thereof poſſeſſe their place,
nor in their tents do dwell.

26 If thou doſt ſtrike the man to tame,
on him they lay full ſore:
nd if that thou do wounde the ſame,
they ſeeke to hurte him more.
27 Lord let them heape vp miſchief ſtill,
ſith they are all peruert:
at of thy fauour and good will,
they neuer haue no part.

28 And daſh thē cleane out of the boke,
of lyfe, of hope, of truſt:
at for their Names they neuer loke,
in nomber of the iuſt.
29 Thogh I, ô Lord, with wo and grief,
haue bene full ſore oppreſt,
helpe ſhall giue me ſuche relief,
that all ſhal be redreſt.

30 That I may giue thy Name the praiſe,
and ſhewe it with a ſong:
ll extoll the ſame alwayes,
with hearty thankes among.
31 Which is more pleaſaunt vnto thee,
ſuche mynde thy grace hath borne

Then ether Oxe, or Calfe can be,
that hath bothe hoofe and horne.

32 When ſimple folke do this beholde,
it ſhall reiovce them ſure:
All ye that ſeeke the Lord, be bolde,
your life for aye ſhall dure.

33 For why? the Lord of Hoſtes doth heare
the poore when they complayne:
His priſoners are to him full deare,
he doth them not diſdayne:

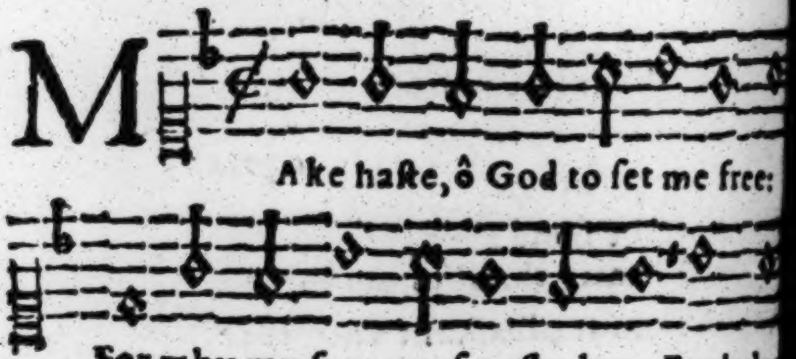
34 Wherefore the ſkie and earth belowe,
the ſea with floude and ſtream:
His praiſe they ſhall declare and ſhowe,
with all that liue in them.

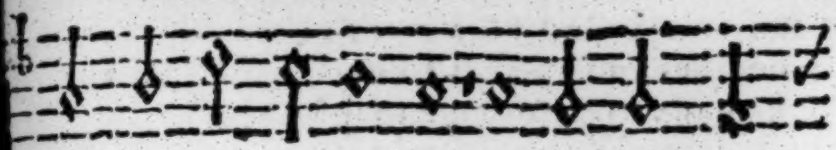
35 For ſure our God will Sion ſaue,
and Iudas cities builde:
Muche folke poſſeſſion there ſhall haue,
her ſtretes ſhall all be filde.

36 His ſeruantes ſeede ſhall kepe the ſame
all ages out of mynde:
And there all they that loue his Name,
a dwelling place ſhall finde.

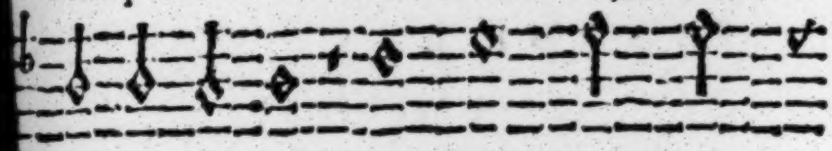
PSALME LXX. W. Ke.

¶He prayeth to be ſpedily deliuered: he deſireth ſhame of his enemies, and the ioyfull comforte of thoſe that ſeke the Lord.

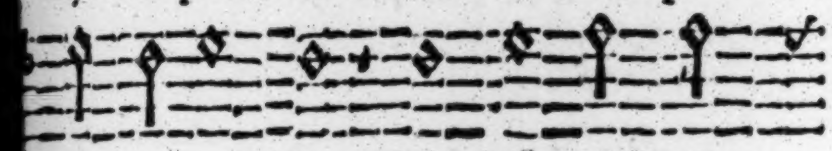




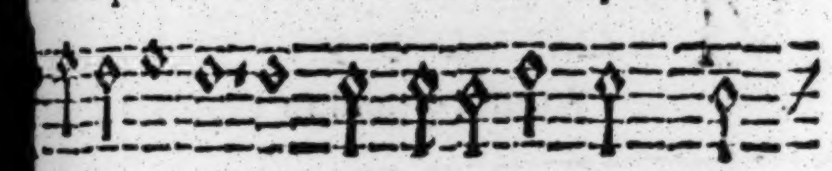
with ſpede I call to thee. O Lord, make haſt



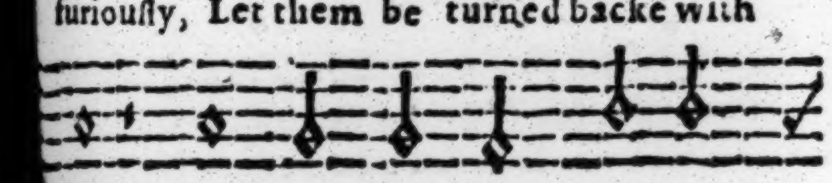
my foes preuent. Confound them quite



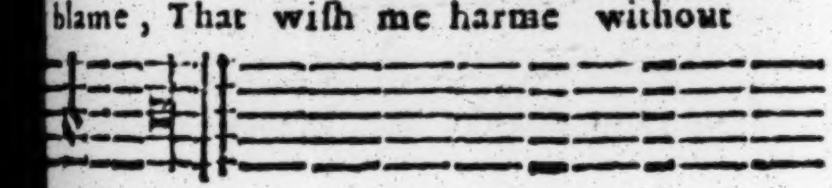
and put to ſhame. That ſeke my ſoule



furiouſly, Let them be turned backe with



blame, That wiſh me harme without



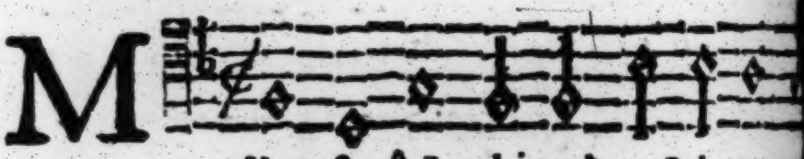
cauſe why.

t them be, Lord, as men forlorne,
turned backe with ſhame in dede,
h crye, Aha, aha, in ſkorne,
ogh thou couldſt not helpe at nede.
t ſuche as do thy trueth approue,
oſe be glad, and ioye in thee:
ſuche as thy ſaluation loue,
thus, ô God thou praiſed be.

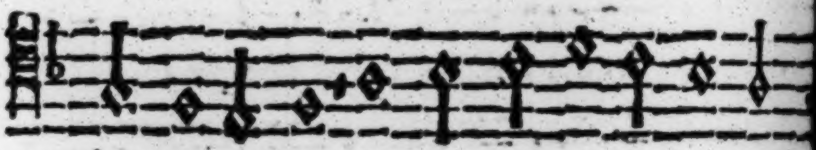
5 But now, ô God, I ſtill remaine,
In nedines and great diſtreſſe:
Make haſte therefore me to ſuſtaine:
Delaye not, Lord, but ſend redreſſe.

PSALME LXXI. W. Whit.

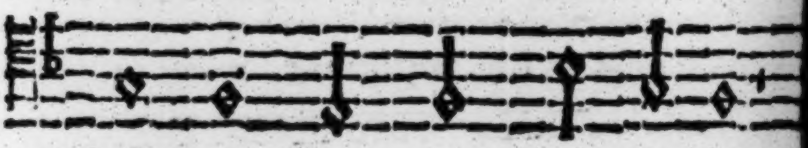
¶ *Dauid declareth how he putteth his truſt in God, be-*
ſeching him to deliuer him: he complaineth alſo o
the Pride of his enemies, and for the confirmation o
his Faith, he prepareth to ſhewe him ſelf myndfu
of Gods beneſites.



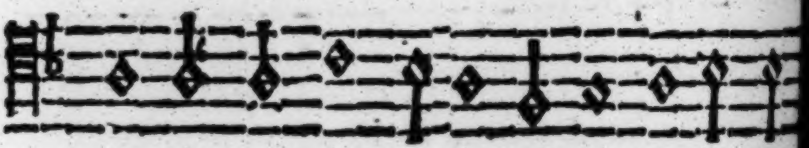
MY truſt, ô Lord, in thee I haue



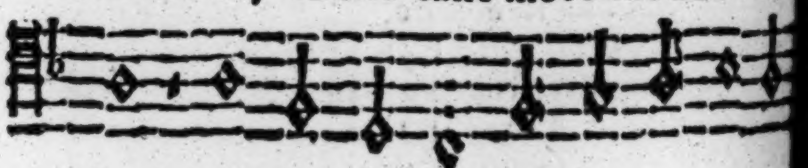
put euermore: Oh, let me neuer take the



foile, nor ſhrinke for ſhame therefore



But for thy iuſtice ſake me reſcue and de-



fend: Inclyne thy gracious eare to me, and

now ſome ſuccour ſend.

Be thou my rocke moſte ſure,
that aye I may be bolde:
hou haſt giuen charge to ſaue me ſounde,
and art my towre and holde.
O thou my God and Lord,
from wicked handes me ſhielde,
d from all cruel enmies rage,
which ſeeke to make me yelde.

For thou art my ſure hope,
on whome I do depend:
Lord, my God, thou art my truſt,
ſince childehode I did end.
Yea, from my mothers wombe
thou waſt my ſtay and guyde:
ou tokſte me thence: therefore will I,
thee prayſe bothe tyme and tyde.

As I a monſtre were,
full many fled me fro:
thou waſt my ſtrong hope and truſt,
ſo that I drad no ſo.
Lyke as the guſſhing ſpring,
ſo ſt all my mouth braſt out,
y praiſes and magnificence,
for euer the worlde about.

And now reiect me not,
when age crepth me vpon,
yet forſake me in this plonge,
when ſtrength and force is gone.
For they haue talkt of me,
which ſeeke myne vtter ſhame:
they which wolde bereaue my life.

deuiſed haue the ſame.

11 Saying with courage ſtoute,
God hath him caſt away:
Purſue him hard, and holde him faſt:
for none him ſuccour may.
12 Ah God, ſome mercie ſhewe,
and be not farre from me:
My God, make haſte to helpe me now,
as myne hope is in thee.

13 Strike thou my foes with ſhame:
kil them which wolde me kil:
Let ſhame and ſclander burie them,
which wolde me harme and il.
14 The meane while paciently,
I will attend and wayte:
Extolling euer more and more
thy praiſes high and great.

15 And thogh thy ſwete mercies,
in nombre paſſe my reache,
Yet I will dayly thy iuſtice,
and thy ſauing health teache.
16 I will remaine, ô Lord,
in thy great ſtrength and might:
I will recorde thy bountie great,
and bring it foorth to light.

17 My God thou haſte me taught,
euen from my youth thy ſawes,
And hitherto I haue ſet foorth
thy, diuine workes and Lawes.
18 Forſake me not now, Lord,
in this my gray hoareneſſe:
Thy mightie power till I haue taught,
this age and their ſucceſſe,

19 As for thy iuſtice, Lord,
it is in dede moſte hie:

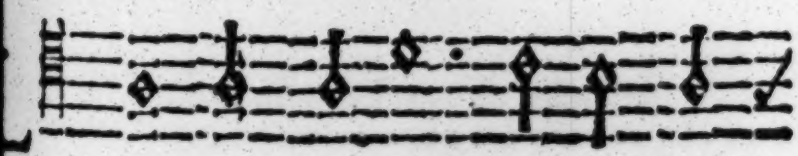
r thou haſt made wonderfull things:
O God who is lyke thee?
For thow haſt made me ſee.
full great troubles and grief:
t when thou turndſt, comforte I felt,
by lyfe thou ſendſt relief.

Myne honour and eſtate,
thou haſt increaſed ſo:
hat by thy louing face I feele,
my ſelfe comforted tho.
Therefore thy trueth will I,
on violes praiſe, my Lord:
holy one of Iſrael,
myne harpe ſhall eke accord.

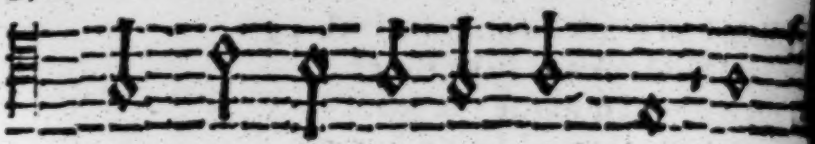
My lippes ſhal ſing for ioye,
when I ſhall tune thy praiſe:
keviſe my ſoule by thee redemde,
the ſame ſhall do alwayes,
Alſo my tongue ſhall ſpeake
thy mercies euer and aye:
ſuche as did procure myne hurte,
ſhame hath brougth to decaye.

PSALME LXXII. I. Hop.

He prayeth for the proſperous eſtate of the Kingdome of Salomon, who was the figure of Chriſt: vnder whom ſhalbe righteouſnes, peace, and felicitie. Vnto whome all Kings and all nations ſhall do homage, whoſe Name and power ſhal indure for euer, and in whome all nations ſhalbe bleſſed.

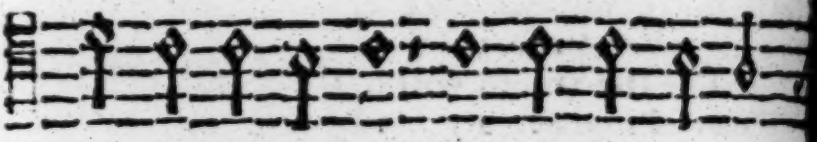


Ord giue thy iudgements to the



King, therein inſtruct him well, And

with his ſonne that princely thing, Lord,



let thy iuſtice dwel. That he may gouerne

vprightly, And rule thy folke aright: And

ſo defend through equitie the poore that

haue no might.

3 And let the mountaines that are hie,
vnto their folke giue peace,
And eke let litle hils applye,
in iuſtice to encreaſe.
4 That he may help the weake and poore
with aide, and make them ſtrong:
And eke deſtroy for euermore,
all thoſe that do them wrong.

nd them from age to age ſhall they,
regarde and feare thy might:
o long as Sunne doth ſhine by day,
or els the moone by night.
Lord make the King vnto the iuſt,
lyke rayne to fieldes new mowen:
ndlyke to droppes that lay the duſt,
and freſh the land vnſowen.

The iuſt ſhal floriſh in his time,
and all ſhal be at peace:
ntil the moone ſhal leaue to prime,
waſt,chaunge,and to encreaſe.
He ſhalbe Lord of ſea,and ſand,
from ſhoare,to ſhoare throughout;
ndfrom the floudes within the land,
throught all the earth about.

The people that in deſert dwel,
ſhal knele to him ful thicke:
nd all his enmies that rebel,
the earth and duſt ſhal licke.
The Lordes of all the Yles thereby,
great giftes to him ſhal bring:
he Kings of Saba and Arabie,
giue many coſtly thing.

All Kings ſhall ſeeke with one accorde,
in his good grace to ſtand:
nd all the people of the worlde,
ſhal ſerue him at his hand.
For he the nedie ſorte doth ſaue,
that vnto him do call,
nd eke the ſimple folke that haue,
no helpe of man at all.

He ſhall take pitie on the poore,
that are with nede oppreſt:
ſhall preſerue them euermore,

and bring their foules to reſt.
14 He ſhall redeme theyr lyfe from dread
from fraude from wrong, from might:
And eke theyr bloude ſhalbe in dede,
moſte precious in his ſight.

15 But he ſhal liue, and they ſhall bring,
to him of Sabaes golde:
He ſhalbe honored as a King,
and daylie be extolde.
16 The mightie mountaines of his land,
of corne ſhal, beare ſuche throng:
That it lyke Cedre trees ſhal ſtand,
in Libanus ful long.

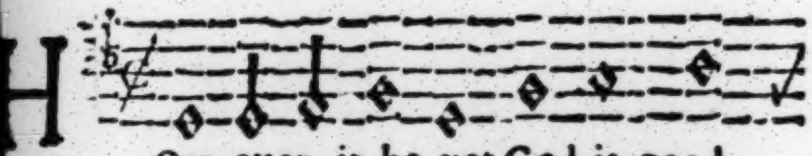
17 Theyr cities eke ful wel ſhal ſpede,
the frutes thereof ſhal paſſe:
In plentie it ſhal farre excede
and ſpring as grene as graſſe.
18 For euer they ſhal praiſe his Name,
while that the Sunne is l ght.
And thinke thē happy through the ſame,
all folke ſhall bleſſe his might.

19 Prayſe ye the Lord of Hoſtes, and ſing,
to Iſraels God eche one:
For he doth euerie wondrous thing,
yea, he him ſelfe alone.
20 And bleſſed be his holy Name,
all tymes eternally:
That all the earth may praiſe the ſame,
Amen, Amen, ſay I.

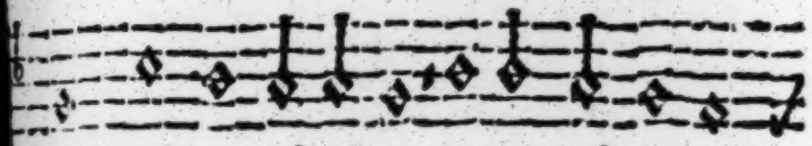
PSALME LXXIII. Tho. Ster.

¶ *The Prophet teacheth by his example, that neth*
the wordlye proſperitie of the vngodlye, nor yet t
affliction of the good, ought to diſcourage Gods ch
dren, but rather ought to moue vs to conſider our f
thers prouidence, and to cauſe vs to reuerence Go
in

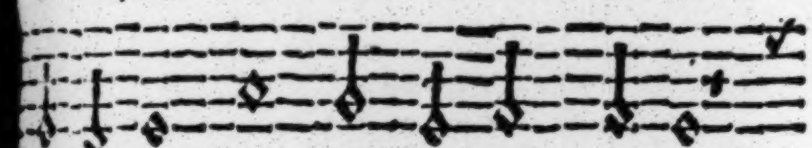
iudgements, forasmuche as the wicked vanish away lyke smoke, and the godly enter into lyfe euerlasting: in hope whereof he resigneth him self into Gods handes.



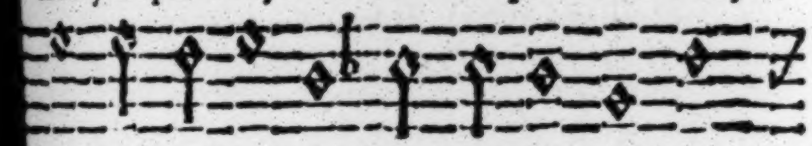
How euer it be yet God is good



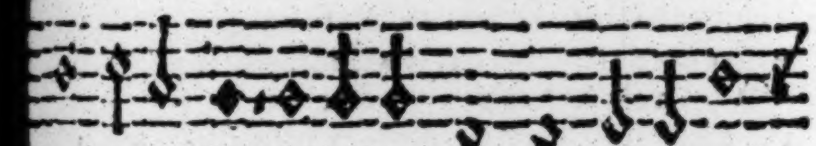
and kynde to Israel: And to all suche, as



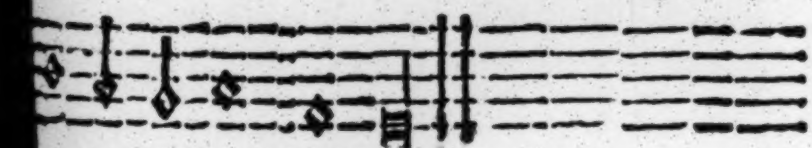
safely kepe theyr conscience pure and wel,



Yet lyke a foole I almoste slipt: my feete



began to slide, and or I wist euen at a pinch,



my steps a wrie gan glide.

For when I sawe suche fooliſh men,
I grudgde and did disdayne,
the wicked men all thinges shuld haue,
without turmoile or paine.

4 They neuer ſuffer pangs nor grief,
as if death ſhulde them ſmite:
Their bodies are bothe ſtoute and ſtrong,
and euer in good plite.

5 And fre from all aduerſitie,
when other men be ſhent:
And with the reſt they take no parte
of plague or punishement.
6 Therefore preſumption doth embrace
their neckes, as doth a chaine,
And are euen wrapt, as in a roabe,
with rapine and diſdaine.

7 They are ſo fed, that euen for fat
theyr eyes oft tymes out ſtart:
And as for wordely goodes, they haue,
more then can with their heart.
8 Their lyfe is moſte licencious,
boaſting much of the wrong,
Which they haue done to ſimple men,
and euer pride among.

9 The heauens and the liuing Lord,
they ſpare not to blaſpheme:
And prate they do on worldelie things,
no wight they do eſteme.
10 The people of God oft tymes turne backe,
to ſee their proſprous ſtate,
And almoſte drinke the ſelfe ſame cup,
and followe the ſame rate.

11 How can it be that God, ſay they,
ſhuld knowe and vnderſtand:
Theſe worldelie things, ſince wicked me,
be Lordes of ſea and land?
12 For we may ſee how wicked men,
in riches ſtill increaſe:
Rewarded wel with worldelie goods,

and liue in reſt and peace.

Then why do I from wickednes
my fantaſie refraine?
nd wa n myne handes with innocentes
and cleanſe myne heart in vaine?
And ſuffer ſcourges euerie day,
as ſubiect to all blame?
nd euerie morning from my youth,
ſuſteine rebuke and ſhame?

And I had almoſte ſaid as they,
miſliking myne eſtate:
t that I ſhulde thy children iudge,
a folke vnfortunate.
Then I bethought me how I might
this matter vnderſtand:
yet the labour was to great,
for me to take in hand.

Vntil the tyme I went into
thyne holy place: and then
derſtode right perfectly
the end of all theſe men.
And namely how thou ſetteſt them
vpon a ſlipperie place,
at thy pleaſure and thy will
thou doſt them all deface.

Then all men muſe at that ſtrange ſight,
to ſee how ſuddenly:
y are deſtroydes diſpatcht, conſumde,
and dead ſo horribly.
Muche lyke a dreame when one awakthe,
ſo ſhall their welth decaye:
ir famous names in all mens ſight,
ſhal ebbe and paſſe away.

Yet thus myne heart was grieued the
my minde was muche oppreſt:

22 So fond was I, and ignorant,
and in this point a beaſt.
23 Yet neuertheles by my right hand,
thou holdſt me alwayes faſt.
24 And with thy counſel doſt me guide,
to glorie at the laſt.

25 What thing is there that I can wiſh,
but thee in heauen aboue?
And in the earth there is nothing,
lyke thee that I can loue.
26 My fleſh and eke myne heart do faile,
but God doth faile me neuer:
For of myne heart God is the ſtrength,
my porcion eke for euer.

27 And lo, all ſuche as thee forſake,
thou ſhalt deſtroy echone:
And thoſe that truſt in any thing,
ſauing in thee alone.
28 Therefore wil I drawe neare to God,
and euer with him dwell:
In God alone I put my truſt,
thy wonders will I tell.

PSALME LXXIIII. I. Hop.

¶ *The faithfull complaine of the deſtruction of Church and true religion, vnder the Name of and the temple deſtroyed: and truſting in the and free mercies of God, by his couenant. They helpe and ſuccour for the glorie of Gods holy N for the ſaluation of his poore afflicted ſeruants, the confuſion of his proude enemies.*

¶ Sing this as the 72. Pſalme.

WHy art thou Lord ſo long from vs,
in all this daunger depe?
Why doth thyne anger kindle thus,
at thyne owne paſture ſhepe?

2

O Lord call the people to thy thought,
which haue bene thyne ſo long:
The which thou haſte redemde and bought
from bondage ſore and ſtrong.

Haue mynde therefore and thinke vpon,
remember it ful wel:
Thy pleaſant place, thy mounte Sion,
where thou waſt wont to dwel.
Lift vp thy foote, and come in haſt,
and all thy foes deface:
Which now at pleaſure rob and waſt,
within thy holy place.

Amid thy Congregations all,
thyne enmies roare (O God)
They ſet as ſignes on euerie wall,
their banners ſplayde abrod.
As men with axes hewe the trees,
that on the hils do growe:
Shine the bils and ſwordes of theſe,
within thy temple now.

The filing ſawde, the carued bordes,
the goodly grauen ſtones:
The axes, hammers billes and ſwordes,
they beat them downe at once.
Thyne holy place with firie flame,
to grounde they haue downe caſt:
The houſe appointed to thy Name,
defiled is and waſte.

And thus they ſaid within theyr heart,
diſpatche them out of hand:
All brunt they vp in euery part,
Gods houſes through the land.
Yet thou no ſigne of helpe doſt ſend,
our Prophetes all are gone:
And when this our plague ſhal end,

among vs there is none.

10 When wilt thou Lord, once end this ſhame
and quaile thyne enmies ſtrong:
Shal they alwayes blaſpheme thy Name,
and raile on thee ſo long?
11 Why doſt thou drawe thy hand a back?
and hide it in thy lap?
O pluck it out, and be not ſlack,
to giue thy foes a rap.

12 O God, thou art my King and Lord,
and euermore haſt bene:
Yea, thy good grace throughout the world
for our good helpe hath ſeene.
13 The ſeas that are ſo depe and dead,
thy might did make them drie:
And thou didſt breake the Serpents head
that he therein did dye.

14 Yea, thou didſt breake the heades ſo great,
of whales that are ſo fell:
And gaueſt them to thoſe folke to eate,
that in the deſertes dwel.
15 Thou madſt a ſpring with ſtreames to riſe,
from rocke both harde and hie:
And eke thy hand hath made lykewiſe,
depe riuers to be drie.

16 Both day and eke the night are thyne,
by thee they were begonne:
Thou ſettſt to ſerue vs with theyr ſhyne
the light and eke the ſunne.
17 Thou doſt appoint the endes and coſtes
of all the earth about:
Bothe ſomer heates, and winter froſtes,
thy hand hath founde them out.

18 Thinke on (ô Lord) no tyme forget,
thy foes that thee defame,

And how the foliſh folke are ſet,
to rayle vpon thy Name.
19 O let no cruel beaſt deuoure,
the Turtle that is true:
Forget not alwayes in thy powre,
the poore that muche do rue.

20 Regarde thy couenant and beholde,
thy foes poſſeſſe the land:
All ſad and darke, forworne and olde,
our Realme as now doth ſtand.
21 Let not the ſimple go away,
nor yet returne with ſhame:
But let the poore and nedie aye,
giue praiſe vnto the ſame.

22 Riſe Lord, let be by thee mainteined,
the cauſe that is thyne owne:
Remember how that thou blaſphemde
art by the fooliſh one.
23 The voyce forget not of thy foes,
for the preſumption hie.
Is more and more encreaſt of thoſe,
that hate thee ſpitefully.

PSALME LXXV. I. C.

The faithful do praiſe the Name of the Lord, which ſhal come to iudge at the tyme appointed, when the wicked ſhal be put to confuſion, and drinke of the cup of his wrath, their pride ſhal be abated, and the righteous ſhal be exalted to honour.

¶ Sing this as the 67. Pſalme.

O God, laude and praiſe,
we wil giue to thee,
Of vs at all tymes
thou ſhalt thanked be:
For thy Name is neare,

they wil without doubt
Thy workes of great fame,
declare and ſhew out.

2 When I (ſayeth God)
a mete tyme ſhal ſee,
I wil rightly iudge.
3 For though the earth be,
With all that there dwell,
diſſolued and waſte,
Her pillers ſhall I
make ſtable and faſte.

4 I ſaide to the fooles,
learne now to be wiſe:
And to the peruerſe,
let not your horne ryſe.
5 Lift not vp (I ſaid)
your hornes thus on hie:
Nor yet with ſtiffe neck,
ſpeake preſumptuouſlie.

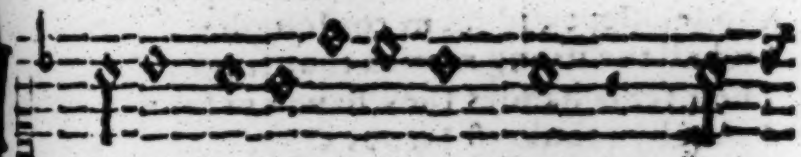
6 For why? high degree,
procedes in no parte:
From Eaſt, nor from weſt,
ne yet from deſert.
7 But God is the iudge,
who onely hath power:
To throwe and caſt downe
or raiſe vp eche houre.

8 For lo, in his hand,
a cup now hath God
Of ſtrong wyne, full mixt,
which he powreth abrod:
The wicked echone,
the dregges of that cup
Shal doutles wring out,
and drinke them all vp.

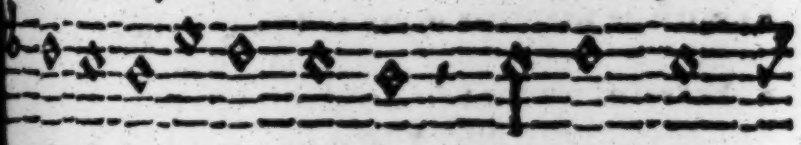
9 But I wil declare
and ſhew foorth alwayes,
And to Iacobs God
will ſing laude and praiſe,
10 The wicked mens hornes
in twaine breake will I:
But the iuſt mens, ſhal
be lifted on hie.

PSALME LXXVI. R. Po.

Here is ſet foorth the power of God, and care for the defence of his people in Ieruſalem, in the deſtruction of the armies of Sennacherib. And the faithful are exhorted to be thankefull.

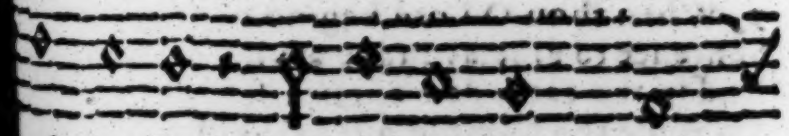


IN Iury land God is wel knowne, In

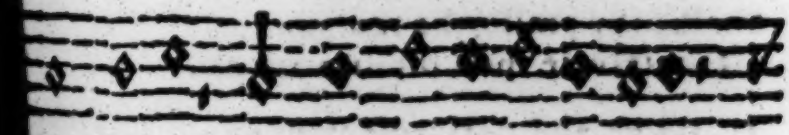


Iſrael great is his name. He choſe out

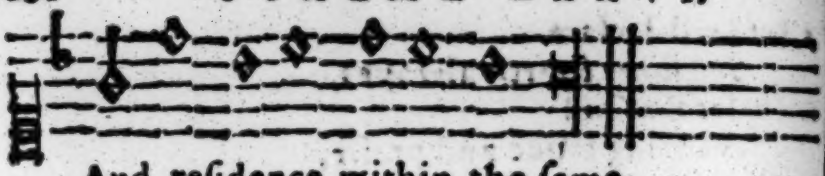
Salem for his owne, His taber nacle



of great fame: Therein to raiſe: and



mount Sion, To make his habi ta tion,



And reſidence within the ſame.

3 There did he break the bowemens ſhaftes
Their firie dartes ſo ſwift of flight:
Their ſhieldes, theyr ſwordes and all theyr craft
Of warre, when they were boune to fight.
4 More excellent and more mightie,
Art thou therefore then mountaines hie,
Of rauinous wolues without all right.

5 The ſtout hearted were made a preye,
A ſoden ſlepe did them confounde:
And all the ſtrong men in that fraye
Their feble handes they haue not founde.
6 At thy rebuke, ô Iacobs God,
Horſes with chariotes ouertrode,
As with deade ſlepe were caſt to ground.

7 Feareful art thou (ô Lord our guyde)
Yea, thou alone: and who is he
That in thy preſence may abyde,
If once thyne anger kindled be?
8 Thou makeſt men from heauen to heare,
Thy iudgementes iuſt: the earth for feare
Stilled with ſilence then we ſee.

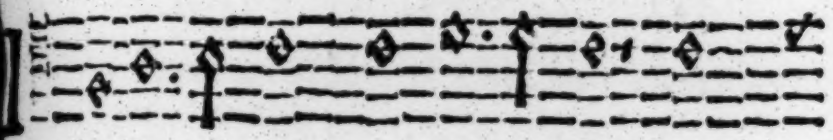
9 When thou, O Lord, beginſt to riſe,
Sentence to giue, as iudge of all,
And in the earth doſt enterpriſe
To ridde the humble out of thrall.
10 Certes, the rage of mortall men,
Shalbe thy praiſe: the remnant then
Of their furie thou bindſt with all.

11 Vowe, and performe your vowes therefore
Vnto the Lord your God, all ye:

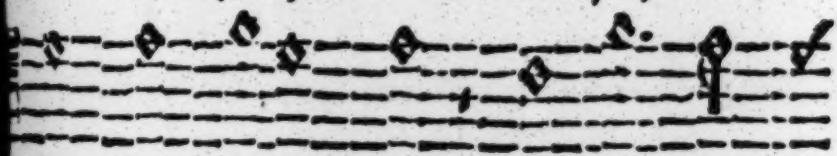
That rounde about him dwel: adore
This fearful one with offrings free.
12 Which may cut of at his vintage
The breath of Princes in their rage:
To earthly Kings feareful is he.

PSALME LXXVII. I. H.

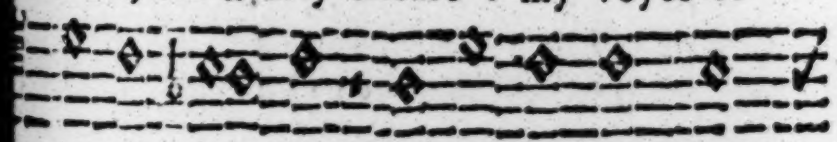
The Prophet in the name of the Church, rehearseth the greatnes of his affliction, and his grieuous tentation, whereby he was driuen to this end, to consider his former conuersation, and the continual course of Gods workes in the preseruation of his seruantes, and so he confirmeth his Faith against these tentation.



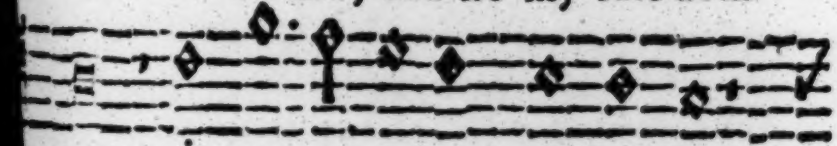
With my voyce to God do crye, with



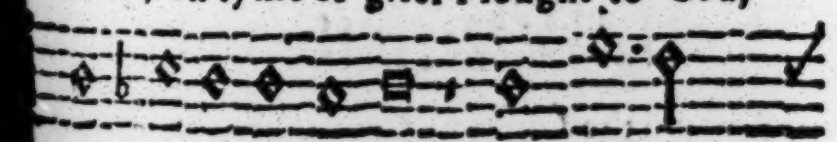
heart, and hearty cheare: my voyce to



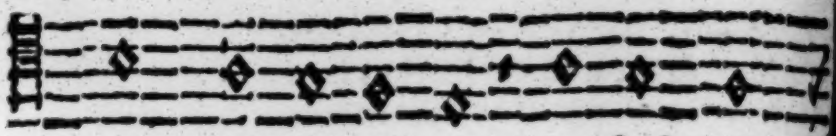
God I lift on hie, and he my sute doth



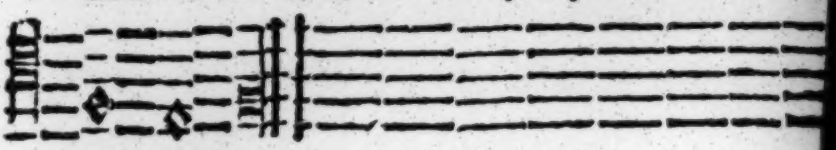
heare, In tyme of grief I sought to God,



by night no rest I toke: But stretcht my



handes to him abrode, my ſoule com-



forte forſoke.

3 When I to thinke on God entend,
my trouble then is more:
I ſpake, but coulde not make an end,
my breath was ſtopt ſo ſore.
4 Thou heldſt mine eyes ſuch wiſe from reſt,
that I alwayes did wake:
With feare I was ſo ſore oppreſt,
my ſpeache did me forſake.

5 The dayes of olde in mynde I caſt,
and oft did thinke vpon:
The tymes and ages that are paſt,
full many yeares by gon.
6 By night my ſonges I call to mynde,
once made, thy praiſe to ſhewe:
And with my heart muche talke I finde,
my ſprites do ſearche to knowe.

7 Wil God (ſaid I) at once for all,
caſt of his people thus.
So that hence foorth no tyme he ſhall,
be freindly vnto vs?
8 What? is his goodnes cleane decayde,
for euer and a day?
Or is his promiſe now delayde,
and doth his trueth decaye?

9 And wil the Lord our God forget,
his mercies many folde?

Or ſhal his wrath encreaſe ſo hote,
his mercie to withholde?
10 At laſt I ſaid, my weaknes is
the cauſe of this miſtruſt:
Gods mighty hand can helpe al this,
and chaunge, it when he luſt.

11 I will regarde and thinke vpon,
the working of the Lord:
Of all his wonders paſt and gone,
I gladly will record.
12 Yea, all his workes I will declare,
and what he did deuiſe:
To tel his factes I will not ſpare,
and eke his counſel wiſe.

13 Thy workes (ô Lord) are all vpright
and holy all abrod:
What one hathe ſtrength to match the might
of thee ô Lord our God?
14 Thou art a God, that doſt foorth ſhew
thy wonders euerie houre,
And ſo doſt make the people knowe,
thy vertue and thy power.

15 And thyne own folk thou didſt defend,
with ſtrength and ſtretched arme:
The ſonnes of Iacob that diſcend,
and Ioſephs ſeede from harme.
16 The waters, Lord, perceiued thee,
the water ſawe thee wel:
they for feare aſide did flee,
the depthes on trembling fel.

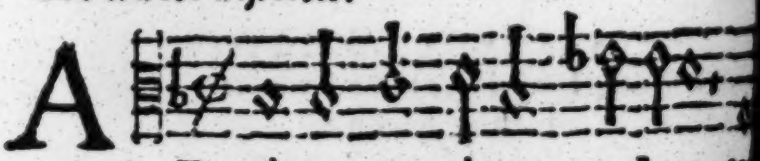
17 The cloudes that were both thick and black
did raine ful plenteouſly:
Thunder in the ayre did cracke,
thy ſhaftes abrode did flee.
18 Thy thunder in the fire was heard,

the lightning from aboue:
With flashes great made men afeared,
the earth did quake and moue.

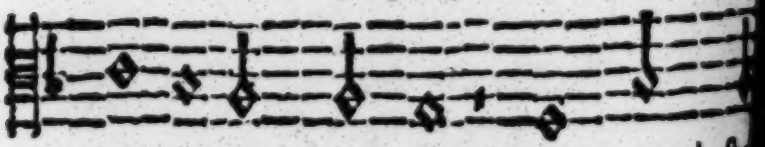
19 Thy wayes within the sea do lye,
thy pathe in waters depe.
Yet none can there thy steppes espie,
nor knowe thy pathe to kepe.
20 Thou leadst thy folke vpon the land,
as shepe on euerie side:
By Moyses and by Aarons hand,
thou didst them safely guide.

PSALME LXXVIII. Tho. Sa

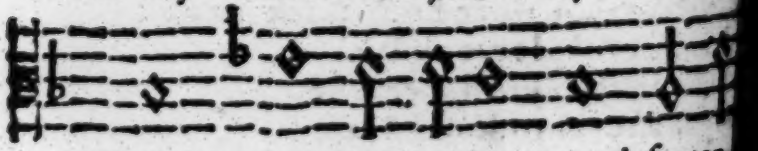
¶He sheweth howe God of his mercie chose his Ch of the posteritie of Abraham, reproching the stub ne rebellion of their fathers, that the children not onely vnderstande that God of his free m made his couenant with their ancestors: but seing them so malicious and peruerse, might be as med and so turne wholy to God. In this Psalme holye Ghost hath comprehended, as it were, the of all Gods benefites, to the intent the ignoran grosse people, might see in few wordes, the eff the whole histories.



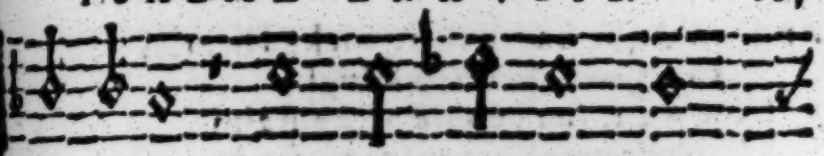
A Ttend my people to my Law, an



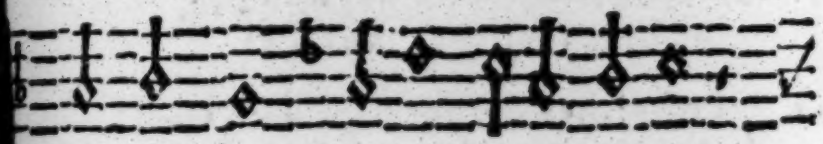
to my wordes inclyne: My mouth sh



speake strange parables, and senten



ces diuine: Whiche we our ſelues haue



heard and learad euen of our fathers olde,

And whiche for our inſtruction our Fa-

thers haue vs tolde.

Becauſe we ſhulde not kepe it cloſe,
from them that ſhulde come after:
To ſhuld gods power to their race praiſe
and all his workes of wonder.
To Iacob he commandment gaue
how Iſrael ſhulde liue,
Telling our fathers ſhulde the ſame,
vnto their children giue.

That they and their poſteritie,
that were not ſprong vp tho,
Shlde haue the knowledge of the Law,
and teache their ſeede alſo,
That they might haue the better hope,
in God that is aboue:
And not forget to kepe his Lawes,
and his preceptes in loue.

Not being as their Fathers were,
rebelling in Gods ſight,

And wold not frame their wicked heartes
to knowe their God aright.
9 How went the people of Ephraim
their neighbours for to ſpoile,
Shooting their dartes the day of warre,
and yet they toke the foile?

10 For why? they did not kepe with God,
the couenant that was made:
Nor yet wolde walke or leade their liues,
according to his trade.
11 But put into oblivion
his counſel and his wil,
And all his workes moſte magnificke,
which he declared ſtill.

12 What wonders to our fere fathers,
did he him ſelfe diſcloſe
In Egipt land, within the field,
that calde is Taneos?
13 He did deuide and cut the ſea,
that they might paſſe at ones,
And made the water ſtand as ſtil,
as doth an heape of ſtones.

14 He led them ſecret in a cloude,
by day when it was bright:
And all the night, when darke it was,
with fire he gaue them light.
15 He brake the rockes in wildernes,
and gaue the people drinke:
As plentiful, as when the deepes,
do flowe vp to the brinke.

16 He drewe out riuers out of rockes,
that were bothe drie and harde:
Of ſuche aboundance that no floudes,
to them might be comparde.
17 Yet for all this, againſt the Lord,

their ſinne they did increaſſe:
nd ſtirred him that is moſte high,
to wrath in wildernesſe.

They tempted him within their hearts
lyke people of miſtruſt:
equiring ſuche a kinde of meate,
as ſerued to their luſt,
Saying with murmuration
in their vn faithfulnes:
hat can this God prepare for vs,
a feaſt in wildernes?

Beholde, he ſtrake the ſtonie rocke,
and floodes foorth with did flo:
an he now giue to his folke,
both bread and fleſh alſo?
When God heard this, he waxed wroth
with Iacob and his ſede:
id his indignation,
on Iſrael procede.

ecauſe they did not faithfully
eleue and hope, that he:
de alwayes helpe and ſuccoure them,
their neceſſitie.
herefore he did commande the cloudes
with they brake in ſunder:
nd rain down MAN for them to eat,
oode of mikel wonder.

en earthly men with angels foode,
re fedde at their requeſt,
bade the Eaſtwinde blowe away,
nd brought in the Southweſt,
draind down fleſh as thick as duſt
foule as thicke as ſand:
ich he did caſt amiddes the place,
ere all their tentes did ſtand.

29 Then did they eat excedingly,
and all men had their filles:
Yet more and more they did desire,
to serue their lustes and willes.
30 But as the meat was in their mouthes,
his wrath vpon them fel,
31 And slewe the floure of all the youth,
and choise of Israel.

32 Yet fel they to their wonted sinne,
and stil they did him grieue:
For all the wonders that he wrought,
they wolde him not beleue.
33 Their dayes therefore he shortened,
and made their honour vaine:
Their yeares did waste and passe away,
with terrour and with paine.

34 But euer when he plagued them,
they sought him by and by:
35 Remembring then he was their strength,
their helpe and God moste hye.
36 Thogh in their mouthes they did but glose
and flatter with the Lord:
And with their tongues, and in their hearts
dissembled euerie worde.

37 For why? their heartes were nothing bent
to him, nor to his trade,
Nor yet to kepe, or to performe
the couenant that was made.
38 Yet was he stil so mercyfull,
when they deseruede to dye,
That he forgaue them their misdedes,
and wolde not them destroye.

Yea, many a time he turnde his wrath,
and did him selfe auise.
And wolde not suffer all his whole

displeasure to arise.
39 Considring that they were but flesh,
and euen as a winde,
That passeth away, and can not wel
returne by his owne kinde.

40 How often tymes in wildernes,
did they their Lord prouoke?
How did they moue and stirre their Lord,
to plague them with his stroke?
41 Yet did they turne againe to sinne,
and tempted God eft sone:
Prescribing to the holy Lord,
what things they wolde haue done.

42 Not thinking of his hand and power,
nor of the day, when he
Deliured them out of the bondes,
of the fierce enemie.
43 Nor how he wrought, his miracles,
as they them selues behelde,
In Egipt, and the wonders that
he did in Zoan fielde.

44 Nor how he turned by his power
their waters into blood,
That no man might receiue his drinke,
at riuer nor at flood.
45 Nor how he sent them swarmes of flies
which did them sore anoy,
And filde their countrey ful of frogges
which shulde their land destroy.

46 Nor how he did commit their frutes
vnto the caterpiller:
And all the labour of their handes
he gaue to the grassehopper.
47 With hailstones he destroyd their vines
so that they were all lost:

And not ſo muche as wilde figge trees,
but he conſumde with froſt.

48 And yet with hailſtones once againe,
the Lord their cattel ſmote:
And all their flockes and heardes likewiſe,
with thunder boltes ful hote.
49 He caſt vpon them in his ire,
and in his furie ſtrong,
Diſpleaſure, wrath and euil Sprites,
to trouble them among.

50 Then to his wrath he made away,
and ſpared not the leaſt:
But gaue vnto the peſtilence,
the man and eke the beaſt.
51 He ſtrake alſo the firſt borne all,
that vp in Egipt came:
And all the chief of men and beaſtes
within the tentes of Ham.

52 But as for all his owne deare folke,
he did preſerue and kepe,
And caried them through wildernes,
euen lyke a flocke of ſhepe.
53 Without all feare bothe ſafe and ſound,
he brought them out of thrall:
Where as their foes with rage of Sea,
were ouerwhelmed all.

54 And brought them out into the coaſtes,
of his owne holy land:
Euen to the mounte which he had gote
by his ſtrong arme and hand.
55 And there caſt out the heathen folke,
and did their land deuide:
And in their tentes he ſet the Tribes,
of Iſrael to abyde.

56 Yet for all this, their God moſte high,

they ſtirde and tempted ſtill:
And wolde not kepe his Teſtament,
nor yet obey his wil.
57 But as their fathers turned backe,
euen ſo they went aſtraye:
Muche lyke a bowe that wolde not bend,
but ſlipt and ſtart awaye.

58 And grieued him with theyr hill altars,
with offrings and with fire:
And with their Idols, vehemently
prouoked him to ire.
59 Therewith his wrath began againe
to kindle in his breſt:
The neghtines of Iſrael
he did ſo muche deteſt.

60 Then he forſoke the tabernacle,
of Silo, where he was
Right conuerſant with earthly men,
euen as hys dwelling place.
61 Then ſuffred he his might and power,
in bondage for to ſtand:
And gaue the honour of his Arke,
into his enmies hand.

62 And did commit them to the ſworde,
wrothe with his heritage:
The yong men were deuoured with fire,
maydes had no mariage.
63 And with the ſworde the Prieſtes alſo
did periſh euerichone:
And not a widowe left a liue
their death for to bemone.

65 And then the Lord began to wake,
lyke one that ſlept a tyme:
Lyke a valiant man of warre,
refreſhed after wyne.

66 With emraudes in the hinder partes,
he ſtrake his enmies all:
And put them then vnto a ſhame,
that was perpetual.

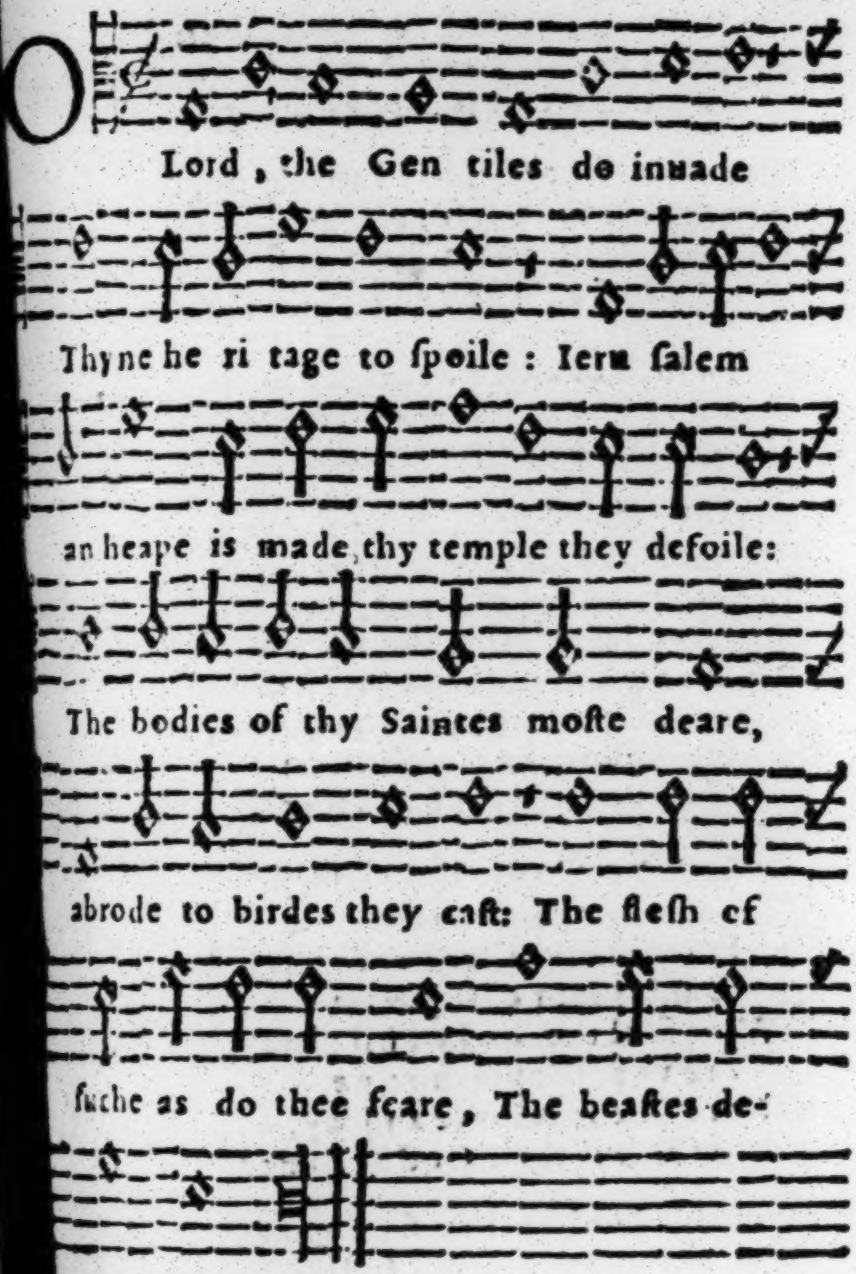
67 Then he the tent and tabernacle,
of Ioſeph did refuſe:
As for the Tribe of Ephraim.
he wolde in no wiſe chuſe.
68 But choſe the Tribe of Iehuda,
where as he thought to dwel:
Euen the noble mount Sion,
which he did loue ſo wel.

69 Where as he did his Temple buylde,
bothe ſumpteouſly and ſure:
Lyke as the earth which he hath made
for euer to indure.
70 Then choſe he Dauid him to ſerue,
his people for to kepe:
Which he toke vp and brought away,
euen from the foldes of ſhepe.

71 As he did follow th'ewes with yong,
the Lord did him auance,
To fede his people of Iſrael,
and his inheritance.
72 Then Dauid with a faithfull heart
his flocke and charge did fede:
And prudently with all his power,
did gouerne them in dede.

PSALME LXXIX. I. Hop.

¶ *The Iſraelites complayne to God for the great*
mitie and oppreſſion that they ſuffred, when
chies deſtroyd their temple and citie Ieruſalem
ving Gods aide againſt his raging tyranie, leſt
Name and religiō ſhuld be contemned amōg the
thew, who ſhuld ſee them thus forſaken and p



O Lord, the Gen tiles do inuade
Thyne he ri tage to ſpoile: Ieru ſalem
an heape is made, thy temple they deſoile:
The bodies of thy Saintes moſte deare,
abrode to birdes they caſt: The fleſh of
ſuche as do thee feare, The beaſtes de-
uoure and waſte.

Their blood throughout Ieruſalem,
as water ſpilt they haue:
That there is not one of them,
to lay their dead in graue.
Thus are we made a laughing ſtocke,

almoſte the worlde throughout:
The enmies at vs ieſt and mocke,
which dwel our coaſtes about.

5 Wilt thou ô Lord, thus in thyne ire,
againſt vs euer fume?
And ſhewe thy wrath as hote as fire,
thy folke for to conſume?
6 Vpon thoſe people powre the ſame,
which did thee neuer knowe:
All realmes which call not on thy Name,
conſume and ouerthrowe.

7 For they haue gote the vpper hand,
and Iacobs ſeede deſtroyde:
His habitation and his land,
they haue left waſte and voyde.
8 Beare not in mynde our former faultes:
with ſpeede ſome pitie ſhowe,
And aide vs, Lord, in all aſſaultes:
for we are weake and lowe.

9 O God, that giueſt all health and grace,
on vs declare the ſame:
Weigh not our workes, our ſinnes deface
for honour of thy Name.
10 Why ſhal the wicked ſtil alway,
to vs, as people dumme,
In thy reproche reioyce and ſay,
where is their God become?

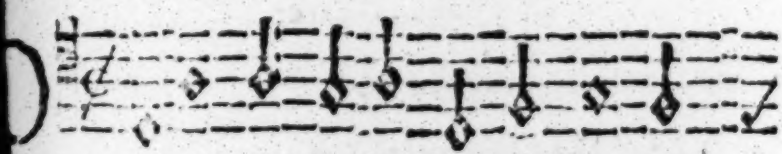
Require, ô Lord, as thou ſeeſt good,
before our eyes in ſight:
Of all theſe folke, thy ſeruantes blood,
which they ſpilte in deſpight.
11 Receiue into thy ſight in haſte,
the clamours, grief, and wrong
Of ſuche as are in priſon caſt,
ſuſteinyng yrons ſtrong.

Thy force and strength to celebrate,
Lord set them out of band.
Which vnto dead are destinate,
and in their enmies hand.
The nations which haue bene so bolde
as to blaspheme thy Name,
to their lappes with seuen folde
repay againe the same.

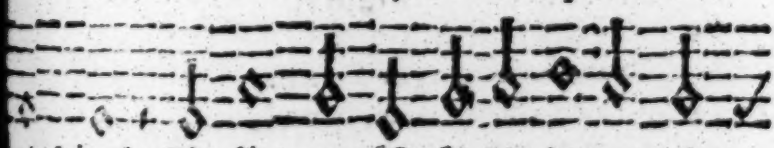
So we thy folke, thy pasture shepe
will praise thee euermore,
nd teache all ages for to kepe
for thee lyke praise in store.

PSALME LXXX. R. Po.

Lamentable prayer to God to relieue the miseries of his church desiring him to consider their first estate when his fauour shined towardes them, and to finish the worke whych he had begonne.



Pastor of Israell, like shepe that



dost leade, The linage of Ioseph, aduert and

take hede: That sittest betwene the Cheru-

bins bright, Appeare now and shew, to vs

thy great might.

2 Before thy folke, Ephraim,
Beniamin of olde:
And tribe of Manaſſes,
the flocke of thy folde.
Awake once, vpreare,
thy puiſſance moſte ſtrong:
And come ſaue vs, Lord,
thou taryeſt to long.

3 O great God eternall,
our ſtrength and our ſtay
Returne and reſtore vs,
without more delay:
And let ſhine on vs
thy countenance cleare:
So ſhal we be ſafe,
and ſhrinke for no feare.

4 O Lord God of armies,
thy folke to conſume:
How long at their prayers,
ſhal thyne anger fume.
5 Thou fedſt them with bread,
of weping and wo:
Teares largely to drinke,
thou gaueſt them alſo.

6 Thou ſetteſt vs the hatred,
and ſtrife to ſuſteine:
Of all our next neighboures
our harmes that haue ſene.
And our foes right glade
of our ſhame and wrong,
With taunting vs mocke,

them ſelues all among.

7 O Lord God of armies,
our ſtrength and our ſtay,
Returne and reſtore vs,
without more delay.
And let thyne on vs,
thy countenance cleare,
So ſhal we be ſafe
and ſhrinke for no feare.

8 A vine out of Egipt
thou broughtſt with great cure.
Thou caſte out the Gentiles
and plantedſt it ſure.
9 Thou cleanſedſt the grounde
and rootedſt it ſo,
That all the whole land,
it fild to and fro.

10 With the ſhaddowe thereof,
the mountaines were cled:
And lyke the tall Ceders
her branches did ſpred.
11 Her boughs to the ſea,
farre foorth did ſhe ſtreatch:
And graffes, to the houde
Euphrates, outreache.

12 Why haſt thou broke downe them
her hedges ſo faire:
Till all that paſſe by her,
haue plukt her full bare?
13 The boare of the wode,
hath digd vp at wil:
And beaſtes of the fielde,
theyr bellies they fil.

14 O great God of armies,
our ſtrength and our ſtay,

Returne we beſeche thee,
without more delay:
Conſider from heauen,
and ſee this ſore caſe:
And viſite this vine,
which all men diſgrace.

15 And viſite the vineyarde
and held where it ſtoode,
Which thy right hand planted,
when it was but rude.
And of the yong budde,
ſome pitie Lord take
Which thou forthy ſelfe,
moſte ſtrong didſt once make.

16 Which now all downe beaten,
is burnt vp with fire:
As people which periſhe
at thy frowning ire.
17 But yet on that man
let thyne hand be knowen:
Which by thy right hand
thou choſe for thyne owen.

On the ſonne of man(Lord)
thy might now declare:
For thy ſelfe ſo potent
whome thou didſt prepare,
18 We ſhall not turne backe,
from thee then no more:
Reuiue vs,thy Name
ſo ſhall we implore.

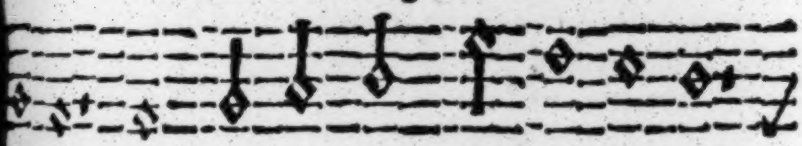
19 O Lord God of armies,
our ſtrength and our ſtay,
Returne and reſtore vs
without more delay:
And let ſhyne on vs

thy countenance cleare,
ſhal we be ſafe
and ſhrinke for no feare.

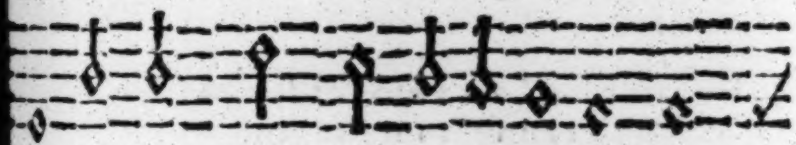
PSALME LXXXI. R. Po.

An exhortation to praiſe God both in heart & voyce for his benefites, and to worſhip him onely. God condemneth their ingratitude, and ſheweth what great benefites they haue loſte through their owne malice.

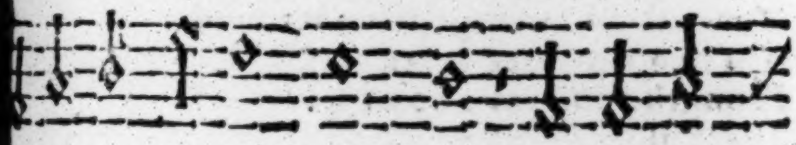
O God our ſtrength moſt comfor-



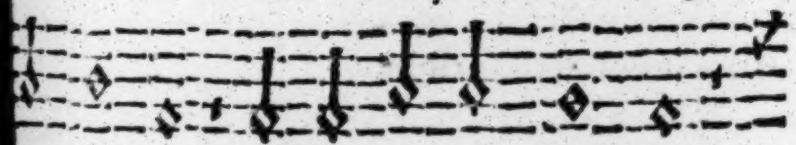
table, With merie heartes ſing and reioyce:



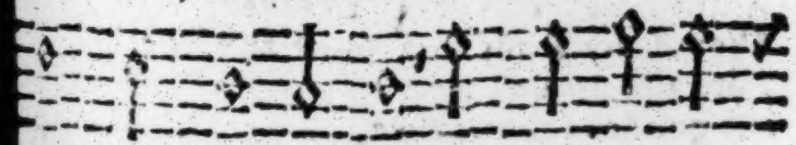
To Iacobs God moſte amiable. Make



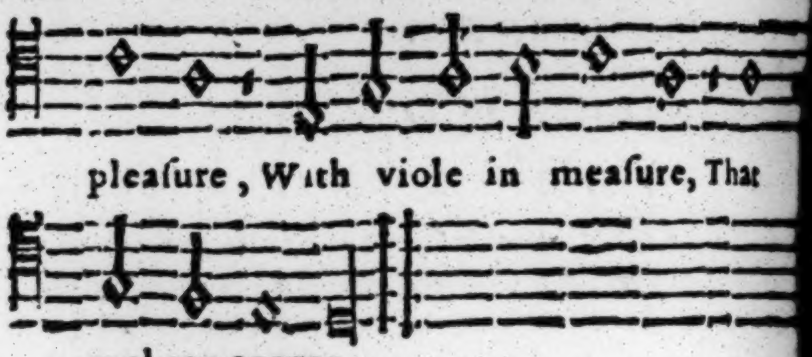
melodie with chearfull voyce. Go take vp



the Pſalmes, The timbrel with ſhalmes,



Bring fourth now let ſee: The harpe full of



pleaſure, With viole in meaſure, That

wel can aggree.

3 At our feaſt day (as we were wonted)
Let blowe the trumpets merely,
The firſt day of the month appointed
Thus to be kept ſolemnedly.
4 For (as thyme hath ſerued)
Iſrael obſerued
This ſtatute of olde:
And this is the order.
Which their God to honour
Iacobs ſede did holde.

5 He laide his Law vnto the linage
Of Ioſeph, parting from the land
Of Egypt: where I heard a language
Vncouth and ſtraunge to vnderſtand.
6 Then, my force vprearing,
From the burthens bearing:
His ſhulders I toke:
And eke the taſkmaiſter,
The pottes and the plaſter
His handes then forſoke.

7 Thou calledſt, being brought at vndes,
And I did ridde thee from diſtres:
Within the ſecret of my thunder
I heard thy grudgeings more and leſſe,
I did alſo proue thee,
My goodnes aboue thee,
When thou didſt miſtruſt,

t Meriba chiding:
or waters prouiding,
o ſerue thee at luſt.

Hearken my people, I aſſure thee,
Iſrael (If thou woldſt heare)
Thou ſhuldſt let no ſtrange God allure thee
rother Gods worſhipe or feare.
For I am th'Eternal
y great God ſupernal,
hich from Egipts thral
ue brough thee ſo ſafely:
y mouth open largely,
d fil it I ſhal.

But yet my people whome I chuſed,
voyce they wolde not heare, I ſay.
d Iſrael proudely refuſed,
me their louing Lord to ſtay:
Therefore I did leaue them
en as their heartes gaue them
ſerue their ingine:
er lewde intyſings
their owne deuiſings,
did they decline.

Oh if my folke had not forſaken,
hearken vnto me thoſe dayes:
if that Iſrael had taken
lite to walke in my trew wayes.
Then coulde I had reaſon
a lytle ſeaſon
eir foes to ſubdewe:
d myne hand haue turned
on ſuche as ſpurned,
Saintes to purſewe.

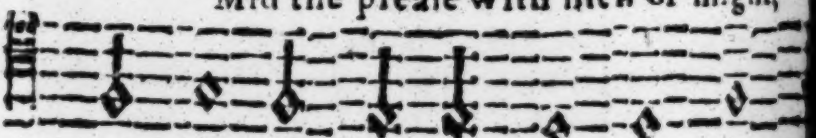
The haters of the Lord, ſhuſde neuer
ater him, by force conſtraind:

And a moſte proſprous tyme for euer,
Shulde to my people haue remaind.
16 Thou ſhuldſt then, haue bene fead
With moſte fineſt wheat bread
Euen at thyne owne will:
And with the ſwete honie
Of the rocke ſo ſtonie,
I wolde thee fulfill.

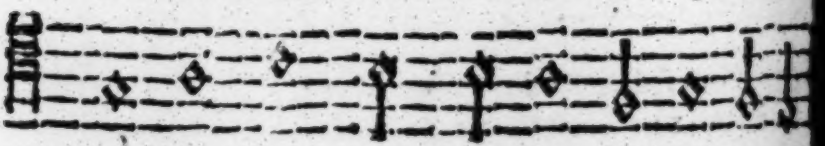
PSALME LXXXII. I. Hop.

¶ *The Prophet declaring God to be preſent among the iudges and magiſtrats, reproueth their partialitie and vnrighteouſnes, and exhorteth them to do iuſtice: but ſeing none amendement, he deſireth God to vndertake the mater and execute iuſtice him ſelfe.*

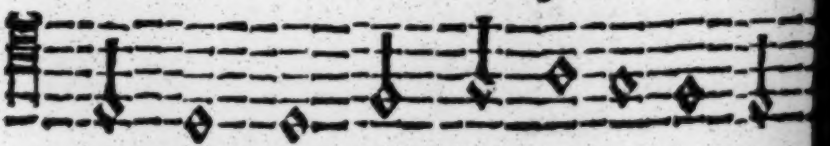
A Mid the preaſe with men of might,



the Lord him ſelfe did ſtand: To pleade

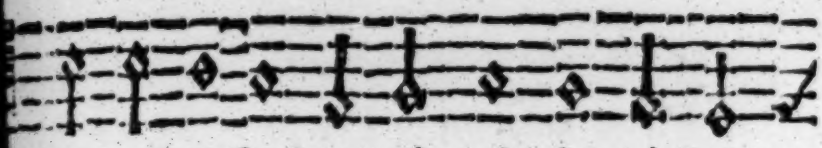


the cauſe of trueth and right, with iudges of

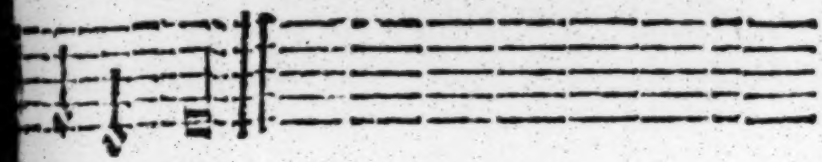


the land How long, ſaid he, will you pro-

cede, falſe iudgement to a warde? And



haue reſpect for loue of mede: the wicked



to regarde?

Where as of due ye ſhulde defend,
the fatherles and weake:
nd when the poore man doth contend,
in iudgement iuſtly ſpeake.
lfye be wiſe, defend the cauſe,
of poore men in their right:
ddridde the nedie from the clawes,
of thyrantes force and might.

ut nothing wil they knowe or learne,
In vaine to them I talke:
ey wil not ſee or ought diſcerne,
but ſtill in darknes walke.
lo, euen now the tyme is come,
that all things fall to nought:
d lykewiſe Lawes both all and ſumme
for gaine are ſoulde and bought.

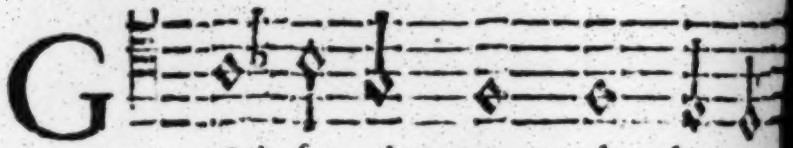
I had decreed it in my ſight,
as gods to take you all:
dchildren to the moſte of might,
For loue I did you call.
ut notwithſtanding ye ſhal dye,
as men, and ſo decay:
yrantes, I ſhal you deſtroye,
and pluke you quite away.

p, Lord, and let thy ſtrength be knowen,
and iudge the worlde with might:

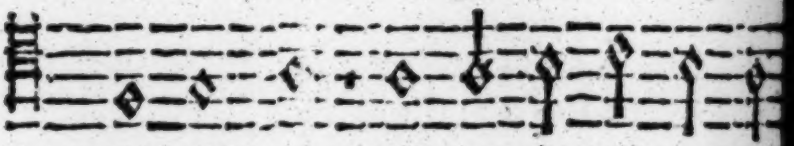
For why? all nations are thyne owne
to take them as thy right.

PSALME LXXXIII. R. Po.

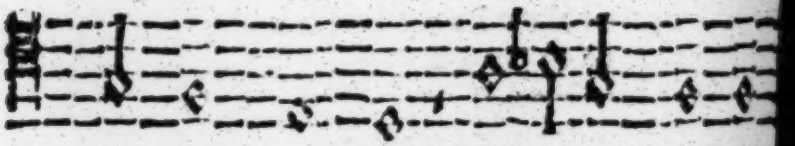
¶ *A prayer for the Church, being assaulted on all sides by the vnfaithfull, confedered together to bring it to ruine: with rehearsall of certaine examples how God hath supported his owne in times past, to incourage the faithfull with good hope.*



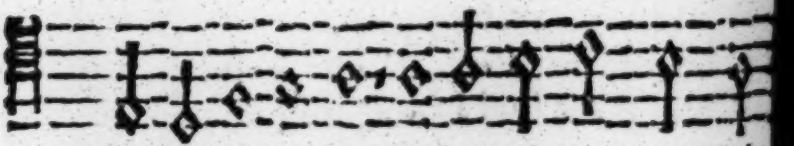
GOd for thy grace, thou kepe no



more silence, Cease not, ô God nor hold

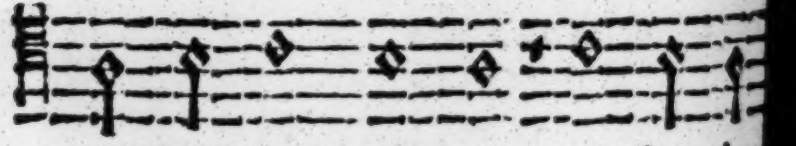


thy peace no more: For lo thy foes with

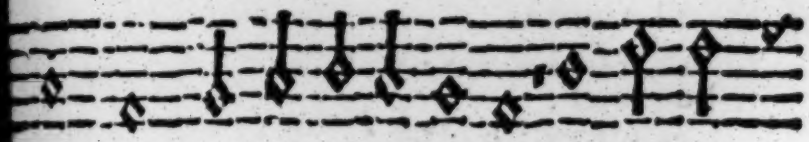


cruel violence, Confedred are, and with

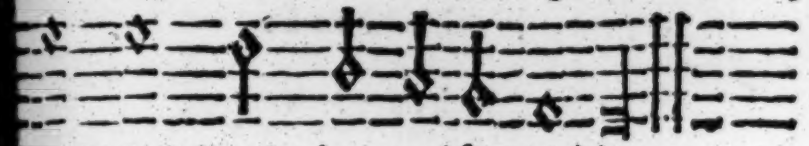
an hideous roare, In this their rage, these



rebels bragge and shoare, and they that



hate thee, moſte maliciouſly, Againſt thy



might their heades haue raiſed on hie.

for to oppreſſe,
thy people they pretend
th ſubtile ſlight:
and moue conſpiracie.
ſuche as on
thy ſecrete helpe depend.
Go to, ſay they,
and let vs vtterly.
s nation
root out from memorie:
l of the Name
of Iſraelites let neuer
ther be made,
no mention for euer.

onſpired are
with cruel hearts and fel,
s againſt thee
together in a band.
he Edomites
that in their tents do dwel,
Iſmaelites
ioyned with them do ſtand:
Moabites,
vpon the other hand,
the proude race
of Agarenes together
mbler are,
and wickedly confeder.

7 Gebal, Ammon
And Amalek all thre:
Marche foorth,
echone with his gariſon:
The Philiſtims
formeſt they thinke to be,
The indwellers
of Tire with them are bowne.
8 Aſſhur alſo,
is they: companyon:
With the children
of Lot, to be arayed
In their ſupporte,
his banner is diſplayed.

9 Do thou to them,
as thou didſt to the hoſte:
Of Madian:
Iaſin and Siſera
At Kyſon floode.
10 In Endor lines they loſt,
To dongue the land
where as they r bodies lay.
11 Lyke Oreb, Zeb,
Zeba and Zalmunna,
So make thou them:
euen their moſte mightie Princes,
And all the chief
rulers of their prouinces.

12 Which ſaid, let vs
inherite as our owne:
Gods manſions,
13 My God make them to be,
Lyke rolling wheles,
or as the ſtuble blowne
Before the winde.
14 As fire the woods, we ſee

Doth burne: and flame
deuoure on mountaines hie
The hather croppe
5 So let thy tempest chase them,
And thy whirle winde
with terror so deface them.

6 Their faces Lord,
with shamefulnes fulfil:
That they may seke,
thy Name in mynde to print.
7 Confounded let
them be and euer stil
Vexed with wo:
yea make them shamde and shent.
8 And let them knowe
that thou art permanent:
That IEHOVA
thy Name alone perteineth,
Thee ouer all
the earth whose glorie raigneth.

PSALME LXXXIIII. I. H.

Dauid driuen foorth of his countrie, desireth moste ardently to come againe to the Tabernacle of the Lord and the assemblie of the Saintes, to praise God pronounting them blessed that may so do. Then he praiseth the courage of the people, that passe through the wildernes to assemble them selues in Sion. Finally with praise of this matter, and confidence of Gods goodnes, he endeth the Psalme.

¶ Sing this as the 67. Psalme.

HOw pleasant is thy dwelling place,
ô Lord of hostes, to me?
The tabernacles of thy grace
how pleasant, Lord, they be?
My soule doth long ful sore to go,

into thy courtes abrode:
My heart doth luſt, my fleſh alſo,
in thee the liuing God.

3 The ſparowes finde a roome to reſt,
and ſaue them ſelues from wrong:
And eke the ſwallowe hath a neſt
wherein to kepe her yong.
4 Theſe birdes ful nigh thyne altar, may
haue place to ſit and ſing:
O Lord of Hoſtes thou art, I ſay,
my God and eke my King.

5 Oh they be bleſſed that may dwel,
within thy houſe alwayes:
For they all tymes thy factes do tel,
and euer giue thee prayſe.
6 Yea, happy ſure lykewiſe are they,
whoſe ſtay and ſtrength thou art:
Which to thy hoſe do mynde the way,
and ſeke it with their heart.

7 As they go through the vale of teares,
they digge vp fountaines ſtil:
That as a ſpring it all appeares,
and thou their pits doſt fil.
8 From ſtrength to ſtrength they walk ful faſt
no faintenes there ſhalbe:
And ſo the God of gods at laſt,
in Sion they do ſee.

9 O Lord of hoſtes to me giue hede,
and heare when I do pray:
And let it through thyne eares procede,
O Iacobs God I ſay.
10 O Lord our ſhield, of thy good grace,
regarde, and ſo drawe neare,
Regarde, I ſay, beholde the face,
of thyne annoynted deare.

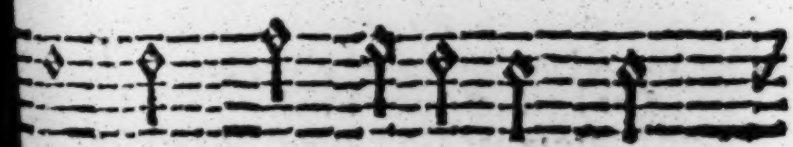
11 For why? within thy courtes one day,
is better to abyde:
Then other where to kepe or ſtay,
a thouſand dayes beſide.
12 Muche rather wolde I kepe a dore
within the houſe of God:
Then in the tentes of wickednes,
to ſet tel myne abode.

13 For God the Lord, our light and ſhield
wil grace and worſhipe giue:
And no good thing ſhal be withholde,
from them that purely liue.
14 O Lord of Hoſtes, that man is bleſt,
and happy ſure is he:
That is perſwaded in his breſt,
to truſt all tymes in thee.

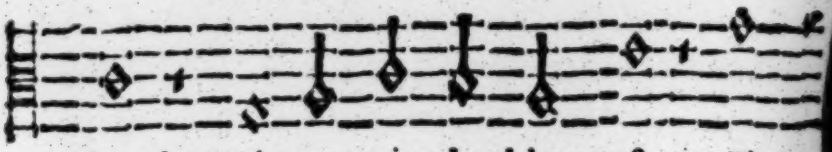
PSALME LXXXV. W. Ke.

Because God withdrewe not his roddes from his Churche, after they returned from Babylon, firſt they put him in mynde of theyr deliuerance, to the intent that he ſhulde not leaue the worke of his grace vnperfect: next they complayne of their long affliction: and thridely they reioyce in hope of felicitie promiſed. For their deliuerance was a figure of Chriſtes Kingdome, vnder the whiche ſhulde be perfect felicitie.

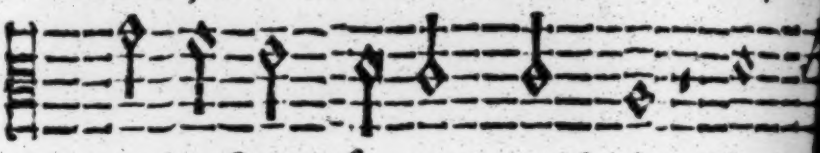
Lord thou loueſt haſt thy land,



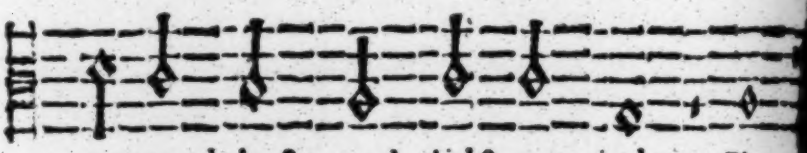
And brought foorth Iacob with thyne



hand, Who was in thraldome ſtreit: Thy



peoples ſinnes ſo great and hudge. Thou



couered haſte and didſt not iudge, Thy

mercies were ſo great.

3 Thyne anger then and wrath ſo hote,
Thou didſt remit and haſt forgot,
Suche was thy tender loue.
4 O turne vs then, God of our ſtrength:
Releaſe thyne ire, and now at length
Let our diſtreſſe thee moue.

5 Wilt thou be wroth with vs for aye?
Wilt thou prolong thy wrath, I ſaye?
And that from age to age?
6 Wilt thou not turne, vs vp to raiſe,
That we thy people may thee praiſe,
And that with great courage?

7 Thy mercie, Lord, to ſhewe vouchesaue
That thy ſaluation we may haue:
But hearken now I wil.
8 And heare what God him ſelfe doth ſay
Who peace before his Saintes doth lay,

Leſt they ſhulde turne to il.

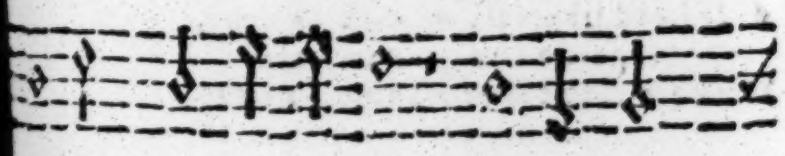
9 Now certeinely, his health is neare,
To ſuche as do in dede him feare,
And bleſſeth ſtil our land:
10 Lo, trueth and mercie both do mete:
Iuſtnghteouſnes and peace do grete,
And both ioyne hand in hand.

11 For trueth ſhal from the earth bud out
From heauen righteouſnes no doubt:
Yea, God ſhal giue good ſtore.
12 So that our land ſhal giue increaſe,
And righteouſnes towardes him preaſe
Who ſhal ſtil marche before.

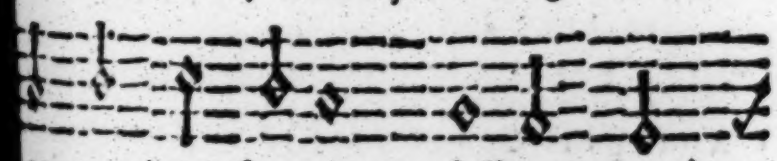
PSALME LXXXVI. I. Hop.

David ſore afflicted and forſaken of all, prayeth feruently for deliuerance: ſome tymes rehearſing his miſeries, ſome tymes the mercies receiued: deſiring alſo to be inſtructed of the Lord, that he may feare him and glorifie his Name. He complayneth alſo of his aduerſaries, and requireth to be deliuered from them.

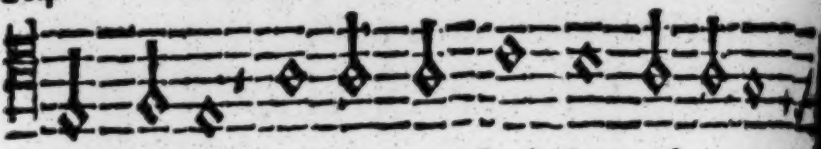
Ord bowe thyne eare to my requeſt



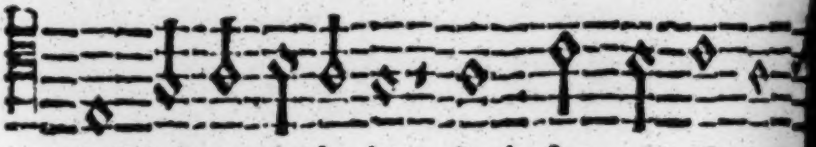
and heare me by and by: With grieuous



paine and grief op preſt, full poore and



weake am I. Preſerue my ſoule becauſe my way,



and doinges holy be: And ſaue thy ſeruant,

Lord I praye, that puttes his truſt in thee.

3 Thy mercy, Lord, on me expreſſe,
defend me eke with all:
For through the day I do not ceaſe,
on thee to crye and call.
4 Comforte (ô Lord) thy ſeruants ſoule,
that now with paine is pynde:
For vnto thee, Lord, I extol
and lyfte my ſoule and mynde.

5 For thou art good and bountifull,
thy giftes of grace are free:
And eke thy mercy pleatiful,
to all that call on thee.
6 O Lord likewiſe when I do pray,
regarde and giue an eare:
Marke wel the wordes that I do ſay,
and all my prayers heare.

7 In tyme when trouble doth me moue,
to thee I do complayne:
For why? I knowe and wel do proue,
thou anſwerſt me agayne.
8 Among the Gods (ô Lord) is none
with thee to be comparde,

And none can do as thou alone.
the lyke hath not bene heard.

9 The Gentiles and the peoples all,
which thou didſt make and frame:
Before thy face on knees will fall,
and glorifie thy Name.
10 For why? thou art ſo muche of might,
all power, Lord, is thyne owne:
Thou workeſt wonders ſtil in ſight,
for thou art God alone.

11 O teache me (Lord) thy way, and I
ſhal in thy trueth procede:
Ioyne my heart to thee ſo nye,
that I thy name may drede.
12 To thee, my God, will I giue praiſe,
with all my heart, ô Lord)
And glorifie thy Name alwayes,
for euer through the worlde.

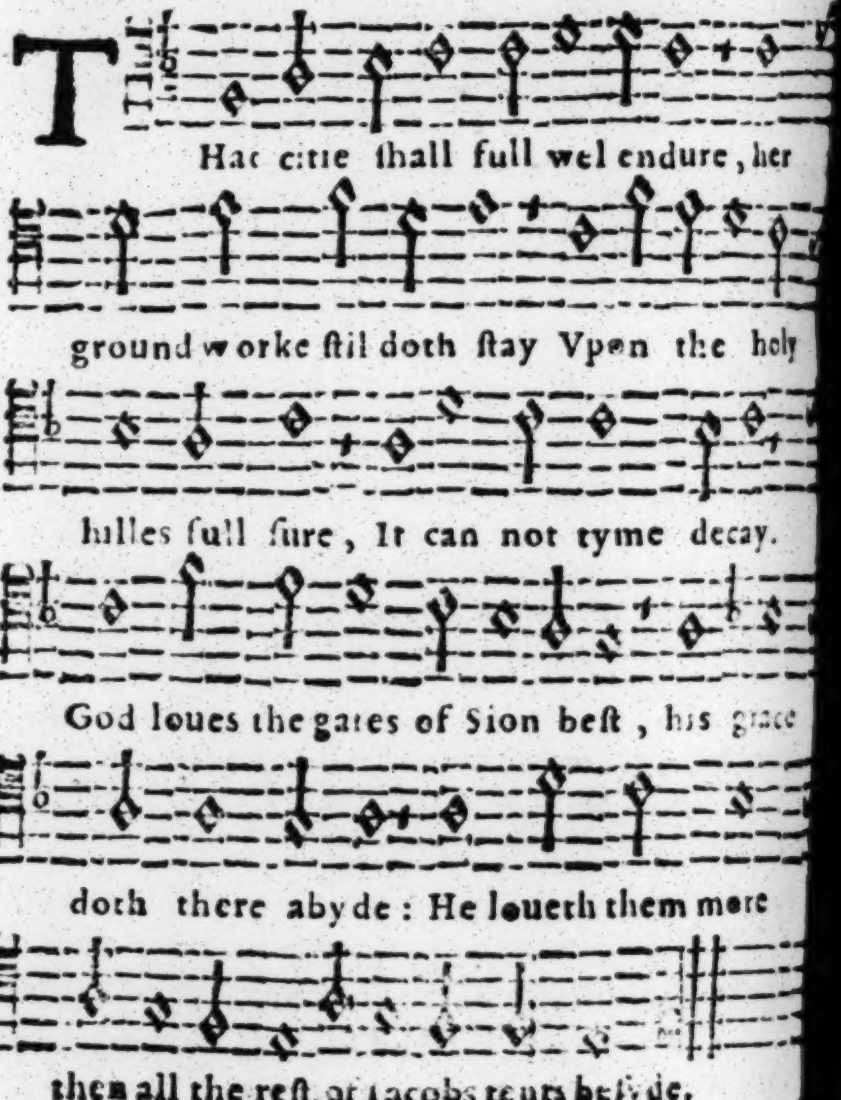
13 For why? thy mercie ſhewed to me
is great, and doth excel:
Thou ſetteſt my ſoule at libertie
out from the lower hel.
14 O Lord, the proude againſt me riſe,
and heapes of men of might:
They ſeke my ſoule, and in no wiſe,
wil haue thee in their ſight.

15 Thou Lord art merciful and meke,
ful ſlacke and ſlowe to wrath:
My goodnes is full great, and eke
thy trueth no meaſure hath.
16 O turne to me, and mercie graunt,
thy ſtrength to me apply:
Helpe and ſaue thyne owne ſeruant,
thy handmaides ſonne am I.
17 On me ſome ſigne of fauour ſhowe

that all my foes may ſee:
And be aſhamed, becauſe (Lord) thou,
didſt helpe and comfort me.

PSALME LXXXVII. I. Hop.

¶ *The holy Ghoſt promiſeth that the condition of the Church, which was in miſerie after the captiuitie of Babylon, ſhulde be reſtored to great excellencie, ſo that there ſhulde be nothing more comfortable, then to be nombred among the members thereof.*



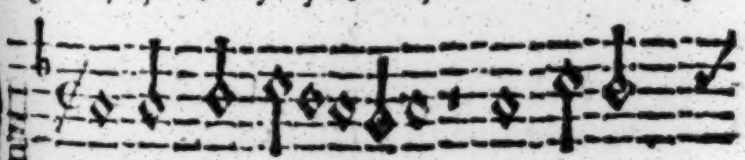
3 Full glorious things reported be,
in Sion and abrode:
Great thinges I say, are said of thee
thou citie of our God.
4 On Rahab I will cast an eye,
and beare in mynde the same:
And Babylon shal eke apply,
and learne to knowe my Name.

Lo, Palestine and Tire also,
with Ethiope lykewise:
People olde, ful long ago
where borne, and there did ryse.
Of Sion they shal say abrode,
that diuers men of fame
Yet there sprong vp and the hie God,
hath founded fast the same.

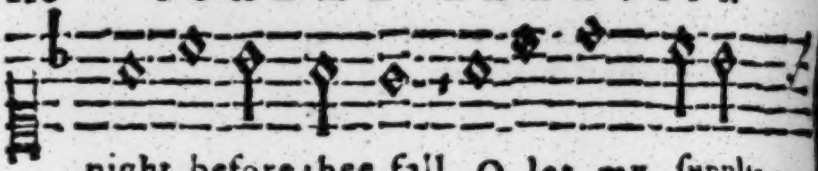
In their recordes to them it shall,
through Gods deuise appeare:
Sion that the chief of all
had his beginning there.
The Minstrels all with suche as sings,
shal praise the Lord with glee:
Of delight my pleasant springes,
are compast all in thee.

PSALME LXXXVIII. W. Ke.

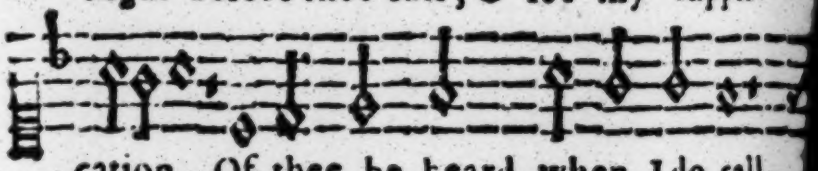
Grieuous complaynt of the faithful sore afflicted by ...nes persecutions and aduersitie: being as it were ... of God without any consolation Yet he calleth God by faith and striueth against desperation, com...ning him selfe to be forsaken of all earthlie helpe.



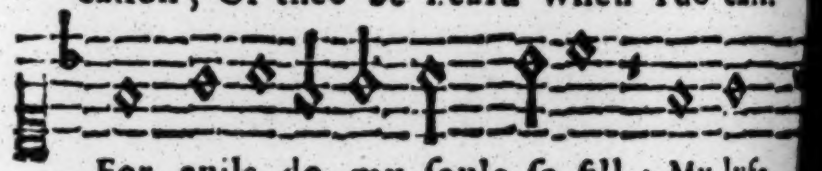
God of my saluation, I day and



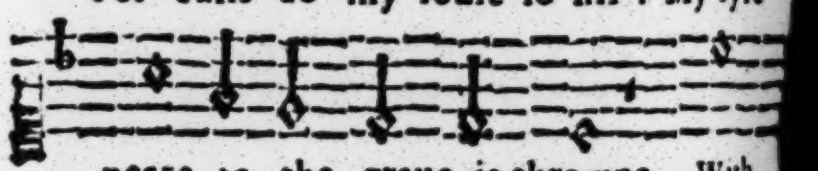
night before thee fall, O let my ſuppli-



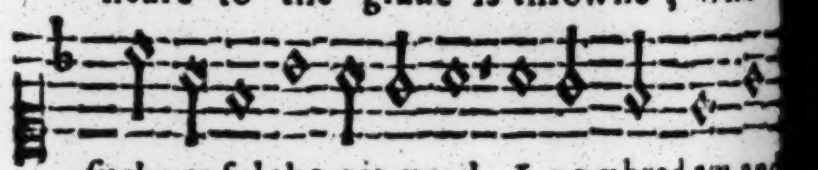
cation, Of thee be heard when I do call.



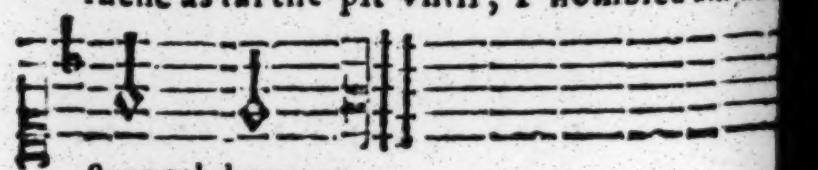
For euils do my ſoule ſo fill : My lyfe



neare to the graue is throwne, With



ſuche as fal the pit vntil, I nombred am and



ſtrength haue none.

5 Among the dead a man moſte free,
As one in graue already ſlaine.
Whome thou eſtemſt no more to be.
But quite cut of as one moſte vaine.
6 In depth profounde thou haſt me caſt,
Where in the darke full deepe I lye:
7 Thy wrath ſo laide on me thou haſt,
That ouercome with grief, I crye.

8 Suche as me knew, thou haſt drawn back

Whoſe loue is turned to great hate:
I am ſhut vp: all helpe I lacke,
For to redreſſe my dredful ſtate.
9 My viſage doth my griefdeclare:
To thee I crye, Lord, day by day:
Myne hands to thee I ſtretch with care,
But yet can haue no reſt nor ſtay.

10 Wilt thou ſhewe wonders to the dead?
Shal dead men ryſe to praiſe thy Name?
11 Shal in the graue thy loue be ſpread?
With faithfulnes may death wel frame?
12 Thy wondrous workes for to repeat,
Shal they in darknes deepe be knowen?
Or thal thy righteouſnes ſo great,
In forgetfull land be ſhowen?

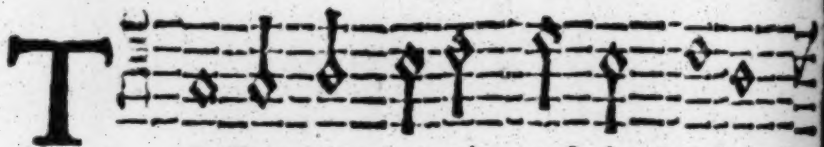
13 To thee, ô Lord, long cryde I haue,
And early ſhal I come to pray.
14 Why doſt thou ſtay my ſoule to ſaue,
And turne thy face from me away?
15 I am afflicted to the death,
Alwayes in dread, of lyfe in doubt:
16 Thy wrath I feele at euerie breath:
Thy feare almoſte hath worne me out.

17 Lyke water they me cloſed rownde,
Becauſe I ſhulde not from them flyde,
18 My louers heartes thou haſt vp bownd
And myne acquaintance did them hyde.

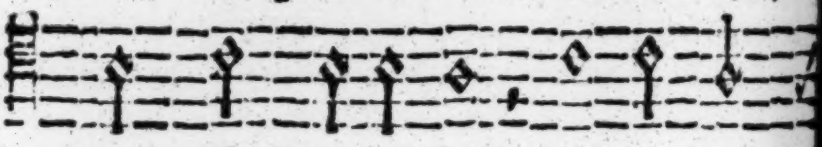
PSALME LXXXIX. I. Hop.

With many wordes doth the prophet praiſe the goodneſe of God for his Teſtamẽt and couenant, that he had made betwene hym and his elect by Ieſus Chriſt the ſonne of Dauid: then doth he complayne of the great ruine and deſolation of the Kingdome of Dauid ſo that to the outwarde appearance, the promiſe was broken. Finally he prayeth to be delivered

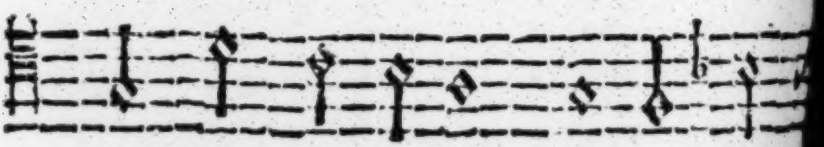
from his afflictions making mention of the ſhortnes of mans lyfe, and confirming him ſelfe by Gods promiſes.



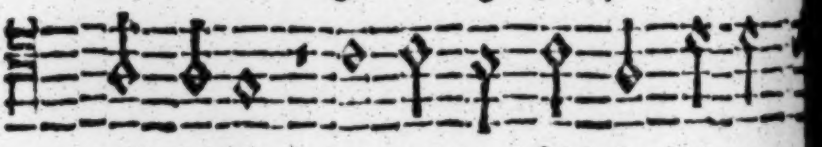
TO ſing the mercies of the Lord, my



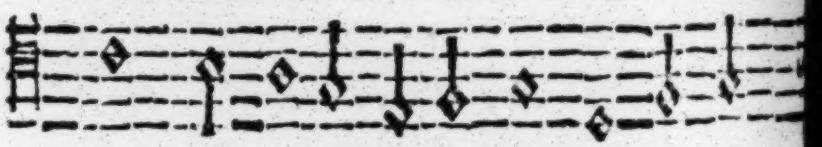
tongue ſhall neuer ſpare: And with my



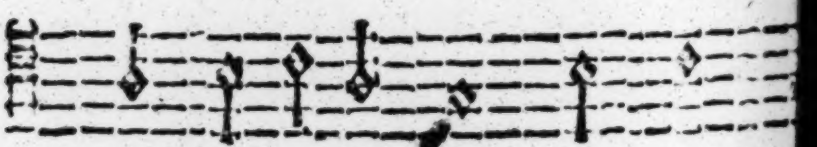
mouth from age to age, thy trueth I



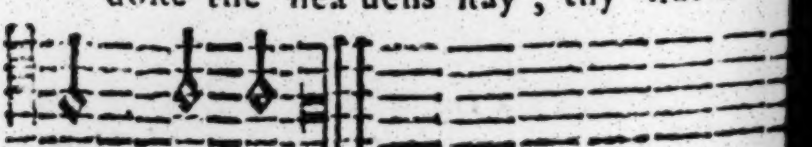
will declare. For I haue ſaid that mercy



ſhall, for euermore remaine: In that thou



doſte the hea uens ſtay, thy trueth



appeareth playne.

3 To myne elect (ſayeth God), I made
a couenant and beheſt:
My ſeruant Dauid to perſwade
I ſwore and did proteſt.
4 Thy ſeede for euer I will ſtay,
and ſtabliſhe it ful faſt:
And ſtil vpholde thy throne alway,
from age to age to laſt.

5 The heauens ſhewe with ioy and mirth,
thy wondrous workes, ô Lord:
Thy Saintes within thy Church on earth,
thy faith and trueth record.
6 Who with the Lord is equal then
in all the cloudes abrode?
Among the ſonnes of all the Gods
what one is lyke our God?

7 God in aſſemble of the Saintes,
is greatly to be drad:
And ouer all that dwel about,
in terror to be had.
8 Lord God of hoſtes, in all the worlde,
whoſe ſtrength is lyke to thee?
Or euerie ſyde moſte mighty Lord,
thy trueth is ſene to be.

9 The raging ſea by thyne aduice,
thou ruleſt at thy will:
And when the waues thereof aryſe,
thou makeſt them calme and ſtil.
10 As a man ſlaine, ſo Egipt land,
haſt thou ſubdued, ô Lord,
Thy foes with mightie arme and hand,
thou ſcattred haſt abrode.

11 The heauens are thyne and ſtill haue bene
lykewiſe the earth and land:
The worlde with all that is therein,
thou formedſt with thy hand.

12 Both North and South, thou Lord alone
thy ſelfe didſt make and frame:
Both Tabor mount, and eke Hermon
reioyce and praiſe thy Name.

13 Thyne arme is ſtrong and ful of power,
all might therein doth lye:
The ſtrength of thy right hand eche houre
thou liſteſt vpon hye.
14 In righteouſnes and equitie
thou haſt thy ſeat and place:
Mercy and trueth are ſtill with thee,
and go before thy face.

15 Thoſe folke are bleſt that know a right
to ioy in thee, ô God,
For in the fauour of thy ſight
they walke full ſafe abrod.
16 Lord in thy Name reioyce they ſhal,
and that from day to day:
And in thy righteouſnes withall,
exalt them ſelues alway.

17 For why? their glorie, ſtrength and aide,
in thee alone doth lye:
Thy goodnes eke that hath vs ſtayde,
ſhall lift our horne on hye.
18 Our ſtrength, that doth defend vs wel,
the Lord to vs doth bring:
The holy one of Iſrael
he is our guide and King.

19 Thy wil vnto thy Saintes, ſomtyme
in viſions thou didſt mowe:
And thus then didſt thou ſay to them,
thy mynde to make them knowe.
A man of might haue I erect,
your King and guide to be:
And ſet vp him whome I elect

among the folke to me.

20 My ſeruant Dauid I appoint,
whome I haue ſearched out:
And with my holy oyle anoynt
him King of all the rout.
21 Therefore my hand is ready ſtill
with him for to remayne:
And with myne arme alſo I will,
him ſtrengthen and ſuſtayne.

22 The enmies ſhal not him oppres,
they ſhall him not deuoure:
Nor yet the ſonnes of wickednes,
of him ſhall haue no power.
23 His foes lykewiſe will I deſtroy,
before his face in ſight:
And thoſe that hate him plague wil I,
and ſtrike them with my might.

24 My trueth and mercie eke with all,
ſhal ſtil vpon him lye:
And in my Name his horne eke ſhal
be lifted vp on hye.
25 His kingdome I wil ſet to be,
vpon the ſea and ſand:
And eke the running floudes ſhal he,
embrace with his right hand.

26 He ſhal depend with all his heart
on me, and thus ſhall ſay:
My father, and my God thou art,
my rocke of health, and ſtay.
27 As my firſt borne I will him take,
of all on earth that ſpringes:
In might, and honour, I ſhal make,
aboue all wordly Kinges,

28 My mercie ſhalbe with him ſtil,
for euer to endure:

My faithfull couenant I will
to the kepe firme and ſure.
29 And eke his ſeede will I ſuſtayne,
for aye both ſure and faſt:
So that his throne ſhall ſtill remayne,
while that the heauens do laſt.

30 If that his ſonnes forſake my Lawe,
and ſo begin to ſwerue:
And of my iudgementes haue none awe,
nor wil not them obſerue.
31 Or if they do not vſe aright,
my ſtatutes to them made:
And ſet all my commandements light,
and wil not kepe my trade.

32 Then with the rodde I wil begin
their doings to amend:
And ſo with ſcurging for their ſinne,
when that they do offend.
33 My mercie yet, and my goodnes
I wil not take him fro:
Nor handle him with craſtines,
and ſo my trueth forgo.

34 But ſure my couenant I wil holde,
with all that I haue ſpoke:
No worde the which my lippes haue told
ſhal alter or be broke.
35 Once ſwore I by myne holines,
and that performe will I:
With Dauid I ſi al kepe promiſe,
to him I wil not lye.

36 His ſeede for euermore ſhal raygne,
and eke his throne of might:
As doth the Sonne it ſhal remayne,
for euer in my ſight.
37 And as the moone within the ſkye,

for euer ſtandeth faſt,
A faithfull witnes from on hie:
ſo ſhall his kingdome laſt.

38 But now, ô Lord thou doſt reiect,
and now thou changeſt chere:
Yea, thou art wroth with thyne elect,
thyne owne anoynted dere.
39 Thy couenant with thy ſeruant, lo,
Lord, thou haſt quite vndone:
And downe vpon the grounde alſo
haſt caſt his royal crowne.

40 Thou haſt his hedge plukt vp with might
thou didſt his wales confound:
His bul-arkes thou haſt bett down right
and brought them to the grownde.
41 That he is ſore deſtroyd and torne,
of commers by throughout:
And ſo is made a mocke and ſcorne
to all that dwell about.

42 Thou their right hand haſt lifted vp,
that him ſo ſore anoy:
And all his foes that him deuoure,
lo thou haſt made to ioy.
43 His ſworde thou haſte made dull and blunt,
ſo that he may not ſtand:
Fore his foes, as he was wont,
nor haue the vpperhand.

44 His glorie thou haſte made to waſte:
his throne, his ioy, and mirth
Alee is ouerthrowne, and caſt
full lowe vpon the earth.
45 Thou haſt cut of, and made ful ſhort,
his youth, and luſty dayes:
And rayſd of him an il reporte,
with ſhame and great diſpraiſe.

P

46 How long away from me, ô Lord,
for euer wilt thou turne?
And shal thyne anger stil alway
as fire, consume and burne?
47 O call to mynde, remember then,
my tyme consumeth fast:
Why hast thou made the sonnes of men,
as things in vayne to waste?

48 What man is he that liueth here,
and death shal neuer see?
Or from the hand of hell his soule
shal he deliuer free?
49 Where is (ô Lord) thyne olde goodnes
so oft declarde beforne:
Which by thy trueth and vprightnes,
to Dauid thou hast sworne.

50 The great rebukes to mynde, Lord, call
that on thy seruants lye:
The raylings of the people all,
beare in my brest do I.
51 For why? ô Lord beholde, thy foes
blasphemed haue thy Name:
In that their steppes whom thou hast chose
and oynted, they defame.

52 All praise to thee, ô Lord, of Hostes,
both now and eke for aye:
Through skie, and earth, in all the costes,
Amen, Amen, I say.

PSALME XC. W. Ke.

¶ *Moyses in his prayer setteth before vs the ete[illegible] fauour of God towardes his, who are nether [illegible] nished by the breuitie of theyr lyfe, nor by his [illegible] gues to be thankfull. Therefore Moyses prayeth [illegible] to turne their heartes and cōtinue his mercies t[illegible] des them and theyr posteritie for euer.*

¶Sing this as the 103. Pſalme.

O Lord thou haſte bene our refuge,
and kept vs ſafe and ſounde:
From age to age, as witneſſe can brought
all we, which true it found.

2 Before the mountaines were foorth
yer thou the earth didſt frame:
Thou waſt our great eternal God,
and ſtil ſhalt be the ſame.

3 Thou doſt vaine man ſtrike down to duſt
though he be in his floure,
Againe thou ſaiſt, Ye Adams ſonnes,
returne, to ſhewe your power.

4 For what is it a thouſand yeares,
to count them in thy ſight:
But as a day which laſt is paſt,
or as a watche by night.

5 They are, ſo ſone as thou doſt ſtorme,
euen lyke a ſlepe or ſhade:
Lyke the graſſe, which as we knowe,
betymes away doth fade.

6 With pleaſant dewes, in breake of day,
it groweth vp full grene:
At night cut downe, it withreth, as
no beautie can be ſene.

7 O Lord, how ſore do we conſume
in this thy wrath ſo hote?
I feare thy furie be ſo fierce,
that death ſhalbe our lote.

8 Thou haſt ſo marked our miſdedes,
that they are in thy mynde:
Our ſecret ſinnes are in thy ſight,
as though none grace ſhulde finde.

9 For when thyne anger kindled is,
our dayes conſume foorth with:

Then end our yeares as thoughts moſte vaine,
which haue in them no pith.
10 The dayes of man we finde to be
of yeares ten and thre ſkore:
And though that ſome by nature ſtrong
atteine to liue ten more.

Yet is their ſtrength(bragge wat they liſt)
but labour grief and care,
And paſſeth hence to haſte theyr end,
yer they them ſelues beware.
11 Yet who regardeth wel the power
of this thy wrath ſo great?
All ſuche truely as do thee knowe,
thy plagues when thou doſt threat.

12 Theach vs therfore to count our dayes
that we our heartes may bend
To learne thy wiſedome and thy trueth:
for that ſhulde be our end.
13 Turne yet againe: ô Lord, how long?
wilt thou be angrie ſtil?
Be mercifull vnto thy flocke,
and graunt them thy good will.

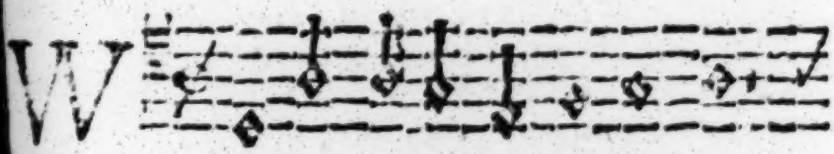
14 Oh, fill vs with thy mercies great
in the ſwete morning ſpring:
So we reioyce ſhall all our dayes,
and eke be glad and ſing.
15 Declare eftſones ſome ſigne of loue,
thy ſcurges to aſſwage:
And for the yeares of our diſtres,
ſuſteining ſuch great plagues,

16 Shew foorth thy mercie, thine owne worke
vnto thy ſeruantes deare:
And let thy glorie to their ſeede,
for euermore appeare.
17 And let the beautie of the Lord

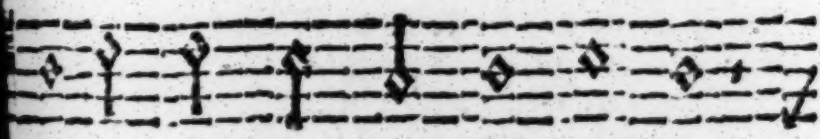
vpon vs ſtill remayne.
Lord, proſper thou our handie worke,
and ſtill the ſame maintayne.

PSALME XCI. W. Ke.

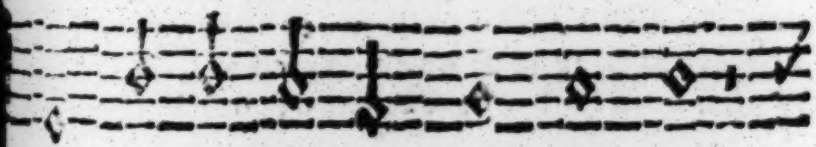
Here is deſcribed in what aſſurance he liueth that putteth his whole truſt in God, and committeth hym ſelfe wholy to his protectiõ in all tentations. A promiſe alſo of God to thoſe that loue him, knowe him and truſt in him, to deliuer them and giue them immortal glorie.



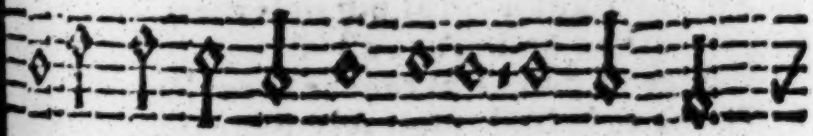
Who ſo with ful intent and mynde,



In God moſte high him ſelfe doth ſtaye:

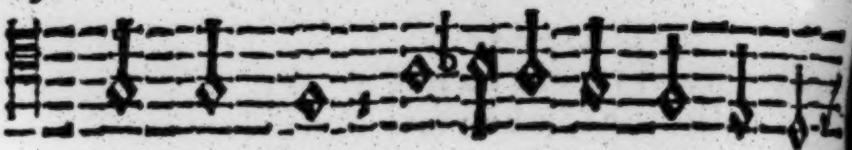


His mightie power that man ſhall finde,

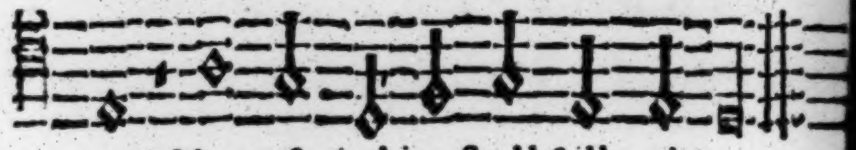


A ſure defence to be alway: And now ſay

to the Lord wil I, O thou myne hope and



forte moſt ſure. He is my God, thus will I



cry: My truſte in him ſhall ſtill endure.

3 He ſurely wil thee freely ſet
Farre from the craftie hunters ſnare:
So that thou nedeſt not feare his net,
Nor yet for plagues no whit to care.
4 Vnder his wings he will thee hide,
And there thee kepe ful wel ſhal he:
Thee to defend on eyther ſide,
His trueth ſhal ſtil thy buckler be.

5 Thou ſhalt not nede to be diſmayde,
For any feare to come by night:
Nor of the arrowe be afrayde,
Which foorth is ſhot, when it is light:
6 Nor yet the peſtilence to feare,
Which in the darke doth muche anoye:
Nor of the plague at none day cleare,
Which doth full oft great heapes deſtroye

7 A thouſand at thy ſide ſhal fall,
And at thy right hand, thouſands ten:
But vnto thee no hurt at all
Shal once ſo muche as touche thee then.
8 Thyne eyes ſhal certeinely beholde,
What recompenſe the wicked haue.
9 For that the Lord, as thy ſtrong holde
Thou haſt him made, thy ſoule to ſaue.

10 There ſhal none il thee apprehend,
Nor yet thy tabernacle touche:

11 For he his Angels foorth doth ſend,
And giueth them charge to kepe all ſuche.
12 So warely ſhal they thee defend,
That harme thou ſhalt be ſure of none,
Nor yet ſo muche as once offend,
Or daſh thy foote againſt a ſtone.

13 Thou ſhalt vpon the lions tread,
The dragon and the aſpe alſo:
Theſe ſhall of thee be ſtil in dread:
Thou ſhalt vpon them walke and go:
For ſo the Lord him ſelfe hath ſworne.
14 Becauſe, ſaith God, he knewe my Name
I ſurely wil exalt his horne,
And ſuche confounde as ſeke his ſhame.

15 On me he ſhal cal in his nede,
And I wil heare him out of doubt:
His troubles end wil I with ſpede,
And wil him glorifie throughout.
16 Of yeares he ſhal haue his deſire,
That he the ſame ful wel may ſpend:
My ſauing health and loue entier,
To do him good ſhal haue none end.

PSALME XCII. I. Hop.

This Pſalme was made to be ſoung on the Sabboth, to ſtirre vp the people to acknowledge God, & to praiſe him in his workes, the prophet reioyceth therein. But the wicked is not able to conſider, that the vngodly, when he is moſte floriſhing, ſhall moſte ſpedely periſhe. In the end is deſcribed the felicitie of the iuſte planted in the houſe of God to praiſe the Lord.

¶ Sing this as the 89. Pſalme.

A Thing both good and mete truely,
is it, to laude the Lord:
And to thy Name (ô Lord moſte hie)
to ſing in one accorde.

2 To ſhewe the kindnes of the Lord,
betyme yet day be light.
And eke declare his trueth abrode,
when it doth drawe to night.

3 Vpon ten ſtringed inſtrument,
on lute and harpe ſo ſwete,
With all the mirth you can inuent,
of inſtrumentes moſte mete.
4 For thou haſt made me to reioyce
in things ſo wrought by thee:
And I haue ioy in heart and voyce
thy handie workes to ſee.

5 O Lord how glorious and how great,
are all thy workes ſo ſtoute?
So deeply are thy counſels ſet,
that none can trye them out.
6 The man vnwiſe he doth not knowe,
how this is brought to paſſe:
Nor yet the Idiot foole alſo,
doth vnderſtand this caſe.

7 When ſo the wicked at theyr will
as graſſe do ſpring full faſt:
They when they flouriſh in their il,
for aye ſhalbe made waſt.
8 But thou art mightie (Lord moſte hye)
yea, thou doſt raygne therefore:
In euerie tyme eternally,
both now and euermore.

9 For why (ô Lord) beholde and ſee,
beholde thy foes, I ſay:
How all that worke iniquitie,
ſhal periſh and decay.
10 But thou, lyke th'vnicorne this while,
ſhalt lift my horne on hie,
With freſh and new prepared oyle

thyne oynted king am I.

11 And of my foes before myne eyes,
shal see the fall and shame:
Of all that vp against me ryse
myne eare shall heare the same.

12 The iust shal florish vp on hie,
as Date trees bud and blowe:
And as the Ceders multiplie,
in Lybanus that growe.

13 For they are planted in the place,
and dwelling of our God:
Within his courtes they spring a pace
and florish all abrode.

14 And in their age much frute shall bring
both fat and wel besene:
And pleantantly both bud and spring,
with boughes and braunches greue.

15 To shew that God is good and iust,
and vpright is his will:
He is my rocke, my hope, and trust:
in him there is none il.

PSALME XCIII. I. Hop.

He praiseth the power of God in the creation of the worlde, and beateth downe al people which list thē vp against his maiestie, and prouoked to consider his promises.

¶ Sing this as the 77. Psalme.

THe Lord as King, aloft doth raygne
in glorie goodly dight:
And he to shewe his strength and maine,
hath girt him self with might.

The Lord lykewise the earth hath made,
and shaped it so sure:
No might can make it moue or fade,
at stay it doth endure.

3 Yer that the world was made or wrought
thy ſeate was ſet before:
Beyond all tyme that can be thought,
thou haſt bene euermore.
4 The floudes, ô Lord, the floudes do ryſe
they roare and make a noyſe:
The floudes, I ſay, did enterpriſe,
and lifted vp their voyce.

5 Yea, though the ſtormes aryſe in ſight,
though ſeas do rage and ſwel:
The Lord is ſtrong and more of might,
for he on hye doth dwel.
6 And loke what promiſe he doth make,
his houſeholde to defend:
For iuſt and true they ſhal it take,
all tymes withouten end.

PSALME XCIIII. W. Ke.

¶ *He prayeth vnto God againſt the violence and a*
gancie of tyrants, warning them of Gods iudgeme
Then doth he comforte the afflicted by the goody
of theyr afflictions, as he felt in him ſelf and di
in others, and by the ruine of the wicked whome G
will deſtroye.

¶ Sing this as the 41. Pſalme.

O Lord, ſince vengeance doth to thee,
and to none els belong:
Now ſhewe thy ſelfe, ô Lord, our God,
with ſpede reuenge our wrong.
2 Ariſe, thou great Iudge of the worlde,
and haue at length regarde:
That as the proude deſerue and do,
thou wilt them ſo rewarde.

3 O Lord, how long ſhal wicked men
triumph thy flocke to ſlaye?
Yea, Lord, how long? for they triumph,

as thou

as though who now but they?
4 How long ſhal wicked doers ſpeake?
their great diſdayne we ſee:
Whoſe boaſting pryd doth ſeme to threat
no ſpeache, but theirs to be.

5 O Lord, they ſmite thy people downe,
not ſparing yong nor olde:
Thyne heritage they ſo torment,
as ſtrange is to beholde.
6 The widowe and the ſtranger both,
they murther cruelly:
The Fatherles they put to death,
and cauſe they knowe none why.

7 And yet ſay they, Tuſh Tuſh, the Lord
wilt not beholde this dede:
Eyet will Iacobs God regarde
the things by vs decrede.
8 But now take hede, ye fooles vnwiſe,
among the folke that dwel:
Ofooles, I ſay, when wil ye weigh,
or vnderſtand this wel?

9 He that the eare did plant and place,
ſhal he be ſlowe to heare?
he that made the eye to ſee,
ſhall he not ſee moſte cleare?
10 Or he that plagude the heathen folke,
and knowledge teacheth men,
nurture ſucke as went aſtraye:
ſhal he not puniſh then?

11 The Lord our God who man did frame,
his very thoughtes doth knowe:
d that they are both vile and vaine,
to him is knowne alſo.
12 But bleſſed is the man, ô Lord,
whome thou doſt bring in awe:

And teacheſt him by this thy rodde,
to loue and feare thy Lawe.

13 That thou maiſt giue him reſt and eaſe,
in tyme of troubles great:
When that the pit is digged vp
th'vngodly for to eat.
14 Surely the Lord wil neuer faile
his people, which him loue:
Ne yet forſake his heritage,
which he doth ſtil approue.

15 For iudgement now with trueth ſhall ioyne,
that iuſtice may be free:
And ſuche as be vpright in heart,
thereof full glad ſhal be.
16 Who now wil vp and ryſe with me,
againſt this wicked band?
Or who againſt theſe workers il
on my parte ſtoute will ſtand?

17 If that the Lord had not me helpt,
doutles it had bene done:
To wit, my ſoule in ſilence brought,
and ſo my foes had wone.
18 But though my foote did ſwiftly ſlide,
yet when I did it tell,
Thy mercies, Lord, ſo held me vp,
that I there with not fell.

19 For in the heapes of ſorowes ſharpe,
that did myne heart oppreſſe:
Thy mercies were to me ſo great,
they did my ſoule refreſhe.
20 Wilt thou, vaine man, haue ought to do
with that moſte wicked chaire:
Which forgeth miſchief as a lawe,
without remorſe or feare?

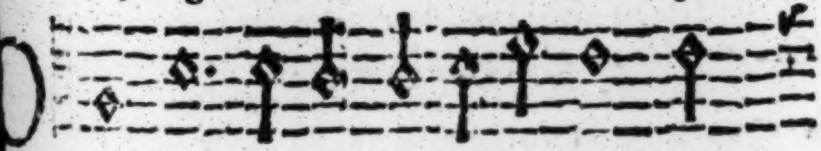
21 Againſt the ſoules of godly men

they all with ſpeede conuent,
and ſo condemne the giltles blood,
of the poore innocent.
But yet the Lord is my refuge
in all theſe dangers depe:
and God the rocke is of myne hope,
who alwayes doth me kepe.

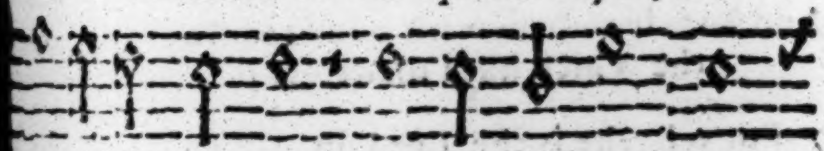
He wil reward their wickednes,
and in his wrath them kil:
yea, even deſtroy ſhal God our Lord:
for he both can and wil.

PSALME XCV. I. Hop.

An earneſt exhortation to praiſe God for the gouernement of the world & the election of his Church. An admonition not to followe the rebellion of the olde fathers, that tempted God in the wilderneſs, for the which they might not enter into the land of promiſe.

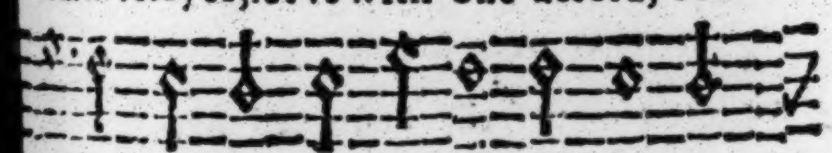


Come let vs liſt vp our voyce, and



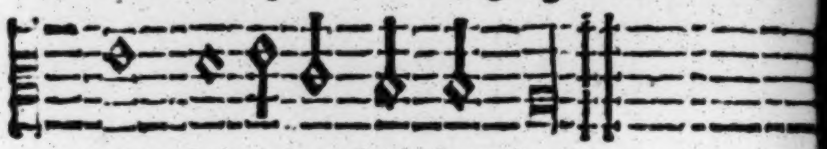
ſing vnto the Lord: In him our rocke of

health reioyce, let vs with one accord, Yea



let vs come before his face, to giue him

thankes and praiſe. In ſinging Pſalmes vnto his



grace let vs be glad alwayes.

3 For why? the Lord he is (no doubt)
a great and mightie God:
A King aboue all Gods throughout,
in all the worlde abrode.
4 The ſecretes of the earth ſo deepe,
and corners of the land:
The toppes of hilles that are ſo ſteepe,
he hath them in his hand.

5 The ſea and waters all are his,
for he the ſame hath wrought:
The earth and all that therein is
his hand hath made of nought.
6 Come let vs bowe and praiſe the Lord,
before him let vs fall:
And kneele to him with one accorde
the which hath made vs all.

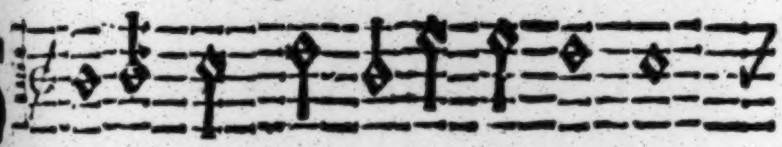
7 For why? he is the Lord our God,
for vs he doth prouide:
We are his folke, he doth vs feede,
his ſhepe, and he our guide.
8 To day if ye his voyce wil heare,
then harden not your heart:
As ye with grudging many a yeare,
prouokt me in deſert.

9 Where as your fathers tempted me,
my po·er for to proue:
My wondrous werkes when they did ſee,

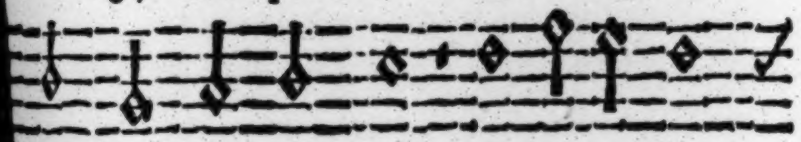
yet ſtill they wolde me moue.
Twiſe twentie yeare they did me greue
and I to them did ſay:
They erre in heart, and not beleue,
they haue not knowne my way.
Wherefore I ſware when that my wrath
was kindled in my breſt:
That they ſhulde neuer tread the path,
to enter to my reſt.

PSALME XCVI. I. Hop.

An exhortation both to the Iewes and Gentiles to praiſe God for his mercie. And this ſpecially ought to be referred to the Kingdome of Chriſt.

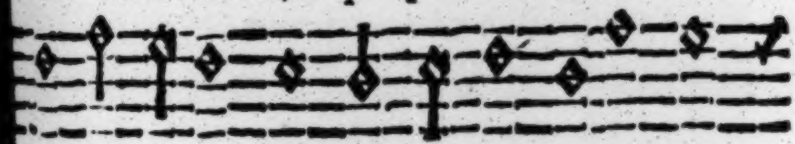


Ing ye with praiſe vnto the Lord, new

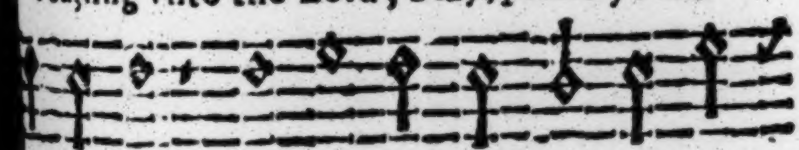


ſonges of ioye and mirth: Sing vnto him

with one accorde, all people on the earth.



Yea, ſing vnto the Lord, I ſay, praiſe ye his



holy Name: Declare and ſhew from daye to

day, ſaluation by the ſame.

3 Among the heathen eke declare
his honour rounde about:
To ſhew his wonders do not ſpare,
in all the worlde throughout.
4 For why? the Lord is muche of might,
and worthy praiſe alway:
And he is to be dread of right
aboue all Gods, I ſay,

5 For all the heathens Gods abrod
are Idoles that will fade:
But yet our God he is the Lord,
that hath the heauens made.
6 All praiſe and honour eke do dwell,
for aye before his face:
Both power and might lykewiſe excel
within his holy place.

7 Aſcribe vnto the Lord alway,
(ye people of the world)
All might, and worſhip eke (I ſay)
aſcribe vnto the Lord.
8 Aſcribe vnto the Lord alſo
the glorie of his Name:
And eke vnto his courtes do go
with giftes vnto the ſame.

9 Fall downe and worſhip ye the Lord,
within his temple bright:
Let all the people of the worlde,
be fearefull at his ſight.
10 Tell all the worlde, be not agaſt,
the Lord doth reigne aboue:
Yea, he hath ſet the earth ſo faſt,

that it ſhal neuer moue.

And that it is the Lord alone,
that ruleth with princely might:
To iudge the nations euerie one,
with equitie and right.
11 Ye heauens therefore with ioy begin,
and let the earth reioyce:
Thou ſea and all that is therein
crye out and make a noyce.

12 The field ſhal ioy, and euerie thing,
that ſpringeth of the earth:
The woode and euerie tree ſhal ſing
with gladnes, and with mirth.
13 Before the preſence of the Lord,
and comming of his might:
For he ſhal come to iudge the worlde,
with equitie and right.

PSALME XCVII. I. Hop.

The Prophet exhorteth all to reioyce for the comming of the kingdom of Chriſt, dreadful to the rebels and idolaters, and ioyfull to the iuſt, whom he exhorteth vnto ioy, to reioyſing and thankeſgiuing.

¶ Sing this as the 95. Pſalme.

THe Lord doth reigne, whereat the earth
may ioy, with pleaſant voyce:
And eke the yles with ioyfull myrth
may triumphe and reioyce
2 Both cloudes and darknes eke do ſwel,
and round about him beate:
Right and iuſtice euer dwell,
and bide about his ſeate.

3 Yea fire and heate at once ſhal runne,
and go before his face:
Which ſhal his foes and enmies burne

¶

abrode in euery place.
4 His lightnings eke ful bright did blaſe,
and to the world appeare:
Where at the earth did loke and gaſe,
with dread and deadly feare.

5 The hilles like waxe did melt in ſight
and preſence of the Lord:
They fled before that rulers might,
which gideth all the world.
6 The heauens eke declare and ſhow
his iuſtice foorth abrode:
That all the world may ſee and know
the glory of our God.

7 Confuſion ſure ſhall come to ſuche
as worſhip Idoles vayne:
And eke to thoſe that glory much
dumme pictures to mainteyne.
For all the Idols of the world,
which they as Gods doo call,
Shall feele the power of the Lord,
and downe to him ſhal fall.

8 With ioy Sion heard this thing,
and Iudah did reioyce:
And at thy iudgements they did ſing,
and made a pleaſant noyſe.
9 For thou (ô Lord) art ſet on hie,
in all the earth abrode:
And art exalted wondrouſly
aboue eche other God.

10 All ye that loue the Lord, do this,
hate all things that are il:
For he doth kepe the ſoules of his
from ſuche as wold them ſpill.
11 And light doth ſpring vp to the iuſt
with pleaſure for his parte:

Great ioy, with gladnes, mirth and luſt
to them of vpright heart.

11 Ye righteous in the Lord reioyce,
his holynes proclayme:
Be thankful eke with heart and voyce,
and myndeful of the ſame.

PSALME XCVIII. I. Hop.

¶ *An earneſt exhortation to all creatures to praiſe the Lord for his power, mercie and fidelitie in his promiſe by Chriſt, by whome he hathe communicated his ſaluation to all nations.*

¶ Sing this as the 95. Pſalme.

O Sing ye now vnto the Lord
a new a pleaſant ſong:
For he hath wrought throughout the world
his wonders great and ſtrong.
With his right hand ful worthely
he doth his foes deuoure:
And get him ſelfe the victorie
with his owne arme and power.

The Lord doth make the people know,
his ſauing health and might:
The Lord doth eke his iuſtice ſhewe
in all the heathens ſight.
His grace and trueth to Iſrael
in mynde he doth record:
That all the harpe hath ſene right wel,
the goodnes of the Lord.

Be glad in him with ioyfull voyce,
all people of the earth:
Sing thankes to God, ſing and reioyce
to him with ioy and mirth.
Vpon the earth vnto him ſing,
giue thankes to him with Pſalmes:

Reioyce before the Lord our King,
with trumpets and with shalmes.

6 Yea let the sea with all therein,
with ioy both roare and swel:
7 The earth lykewise let it beginne,
with all that therein dwel.
8 And let the floudes reioyce their filles,
and clap their handes apace:
And eke the mountaines and the hilles,
before the Lord his face.

9 For he shal come to Iudge and trye,
the worlde and euerie wight:
And rule the people mightelye,
with iustice and with right.

PSALME XCIX. I. Hop.

¶He commendeth the power, equitie, and excellencie of the Kingdome of God by Christ, ouer the lewes & Gentils and prouoketh them to magnifie the same, & to serue the Lord, folowing the example of the ancient fathers, Moyses, Aaron, and Samuel, who called vp on God were heard in their prayers.

¶Sing this as the 95. Psalme.

THe Lord doth reigne although at it
the people rage fullsore:
Yea, he on Cherubin doth sit,
thogh all the world would roare.
2 The Lord that doth in Sion dwell,
is high and wondrous great:
Aboue all folk he doth excell,
and he aloft is set.

3 Let all men prayse thy mighty name:
for it is fearefull sure:
And let them magnifie the same

that holy is and pure.

4 The princely power of our king
doth loue iudgement and right:
Thou rightly ruleſt euery thing
in Iacob, through thy might.

5 To praiſe the Lord our God deuiſe,
all honour him accord
His footeſtole worſhip ye likewiſe,
he is the holy Lord.

6 Moyſes, Aaron, and Samuell,
as prieſtes on him did call:
When they did pray he heard them well,
and gaue them aunſwer all.

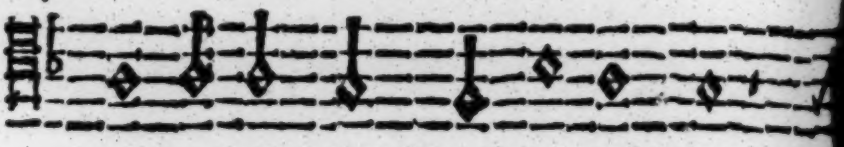
7 Within the cloude to them he ſpake,
then did they labour ſtill
To kepe ſuche lawes as he did make,
and pointed them vntill.
O Lord our God thou dideſt them heare
to thee when they did ſpeake,
By mercy did on them appeare,
though thou there ſinnes didſt wreake.

8 Giue laude and prayſe to God our Lord
within his holy hill:
For why our God throughout the world
is holy euer ſtill.

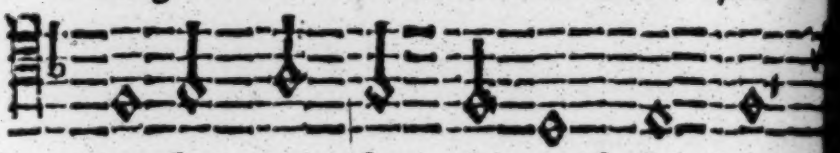
PSALME C. W. Ke.

Exhorteth all to ſerue the Lord, who hath choſen and preſerued vs, and to entre into his aſſemblies to praiſe his Name.

All people that on earth do dwell.



Sing to the Lord with chereful voyce:



Him ſerue with feare, his praiſe foorth tel:

Come ye before him and reioyce.

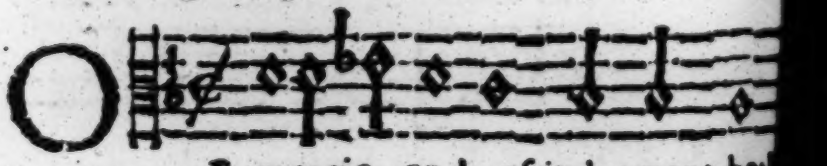
3 The Lord ye knowe, is God in dede:
Without our aide, he did vs make:
We are his folke: he doth vs fede,
And for his ſhepe he doth vs take.

4 Oh, enter then his gates with praiſe:
Approche with ioye his courtes vnto:
Praiſe, laude, and bleſſe his Name alwayes
For it is ſemely ſo to do.

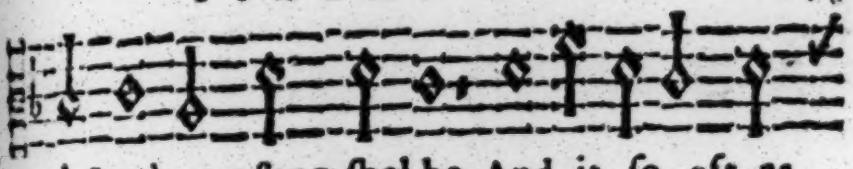
5 For why? the Lord our God is good,
His mercy is for euer ſure:
His trueth at all tymes firmely ſtoode,
And ſhal from age to age indure.

PSALME CI. W. Ke.

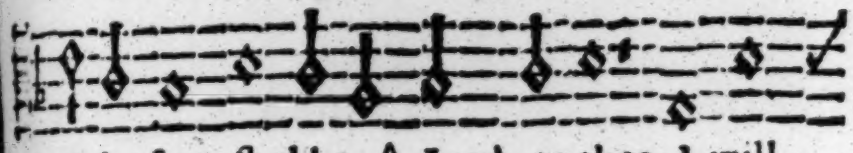
¶ *Dauid deſcribeth what gouernement he wil ob*
in his houſe and kingdome. He wil puniſh and
rect, by rotting out the wicked, and promiſeth co
viſh the godly perſonnes.



F mercie and of iudgement bot

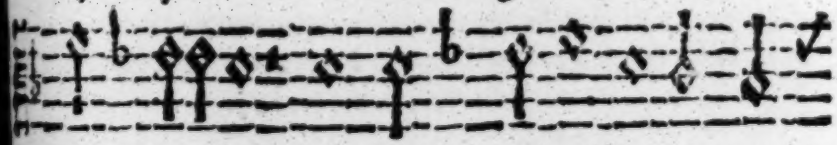


ô Lord, my ſong ſhal be. And it ſo oft as

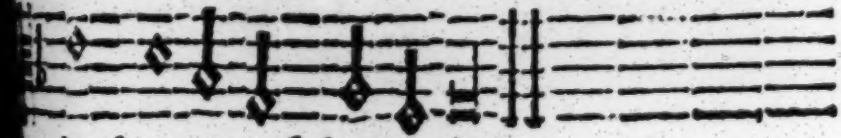


I do ſing ſhal be, ô Lord, to thee. I will

my wayes with wiſedom guide, til thou



my ſtate erect: And walke vprightly in myne



houſe, as one of thyne elect.

No wicked thing wil I attempt,
but from the ſame refraine:
The ſinnes of faithles folke,
no ſuche wil I maintaine.
The frowarde heart may take his leaue
ſuche ſhal not with me dwel:
For the proude and wicked men,
I wil with force expel.

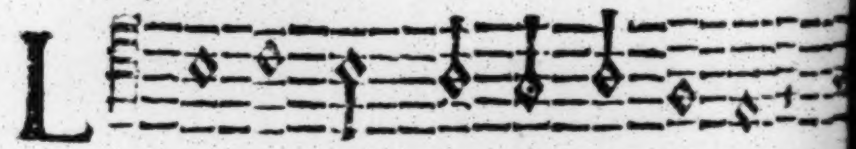
Whoſo his neighbour doth backebite,
that man wil I deſtroye:
And who ſo hath a proude high looke,
I will the ſame anoye.
For ſuche as leade a godlie life,

and wickednes forſake.
Wil I defend: and more them that,
my ſeruants wil them make.

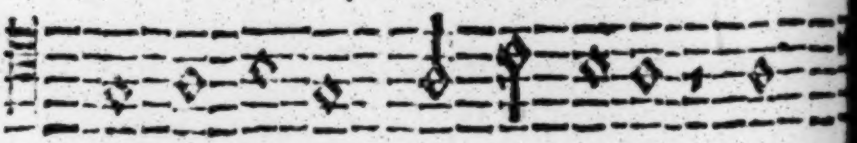
7 Whoſo is bent to vſe deceite,
mine houſe is not for ſuche:
The lyer may I not beholde:
his lies I hate ſo muche,
8 Th'vngodlie ſoone wil I deſtroye,
which dwell the land about:
And from the citie of the Lord
all wicked men roote out.

PSALME CII. I. C.

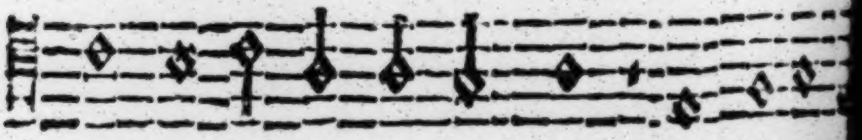
¶ It ſeemeth that this prayer was appointed to the faithful to pray in the captiuitie of Babylon. A conſolation for the building of the Churche: whereof followeth the prayſe of God to be publiſhed vnto all poſteritie. The conuerſion of the Gentiles, and the ſtabilitie of the Church.



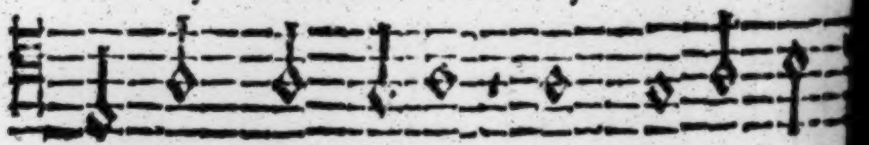
Ord to myne humble ſute giue eare.



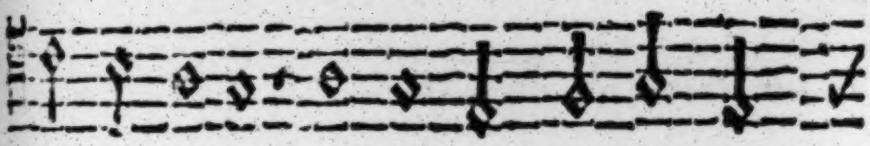
And let my crye fore the appeare: hyde



not thy face this troublous tyme. But when I

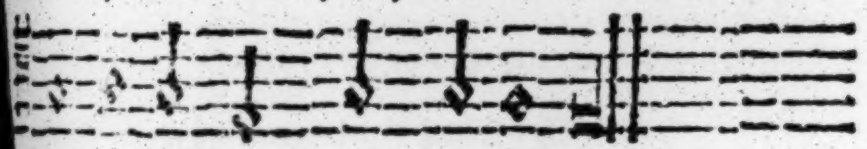


call, thyne eares enclyne: Make haſte to heare



me(Lord,I pray) For lyke as ſmoke conſumth

away: So are my dayes here on this earth,



And all my bones partcht as an hearth.

4 Like the mowne graſſe withered and dry
Such is myne heart, becauſe that I
Through greif my bread forgat to eat.
5 For through my voyce of gronings great
My bones vnto my ſkynne do ſtick
6 Yea I the Pelican am like
Which doth in wildernes abide:
And like the owle of deſerts wyde.

7 As on the howſe toppe all alone
The ſparowe doth her ſelfe bemone:
Even ſo I watche throughout the night:
8 For day lie, lo, my foes me ſpight,
Yea they that thus do rage and ſcorne
With one conſent my death haue ſworne.
9 Aſſhes ate as bread through wo,
And bient my cup with teares alſo.

10 This, Lord, me hapneth for thyne yre,
For thy wrath ſo hote as fire:
Thou in high eſtate me plaſte,
And downe to duſt againe haſt caſt.
11 My dayes are lyke the fading ſhade:
And the wythred graſſe am made.

12 But Lord, thou ſtil abydeſt ſure,
Thy memorie for aye doth dure.

13 Thou wilt aryſe for Sion hill,
And graunt thy mercy her vntill:
For lo, the tyme, the tyme (I ſay)
Of mercie, Lord is come this day,
14 For in her ſtones, thy ſeruantes luſt.
And pitie take vpon her duſt.
15 So ſhal the heathen feare thy Name,
And earthly Kings thy glorious fame.

16 What thyme the Lord ſhal Sion reare,
And in his glorie ſhal appeare.
17 And to the deſolate him bend,
Deſpyſing not their ſute t'attend.
18 This ſhal be written for the race,
That after ſhal ſuccede in place:
Yea people yet vncreated,
The Lords renoume abrode ſhal ſpread.

19 For from his holy temple hye,
The Lord our God hath caſt his eye:
From heauen the earth beholde did he.
20 The priſoners grones to heare and ſee,
And ſet the damned free from care.
21 That they in Sion may declare,
This holy Name of God alwayes
And in Ieruſalem his praiſe.

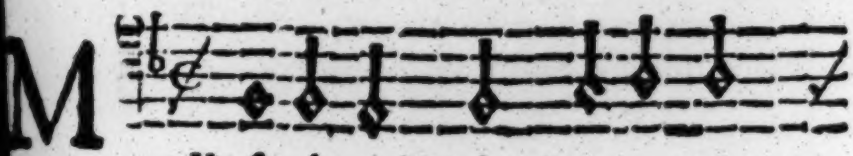
22 When to conuene the folke accorde,
And kingdomes all to ſerue the Lord.
23 My ſtrength he bated in the wayes
And ſhorter cut my lyfe and dayes.
24 Wherefore I ſaid, my God moſte hye:
In midſt my lyfe let me not dye:
Thy yeares eternally endure,
From age to age abyding ſure.

25 Thou in times paſt the earth didſt ground

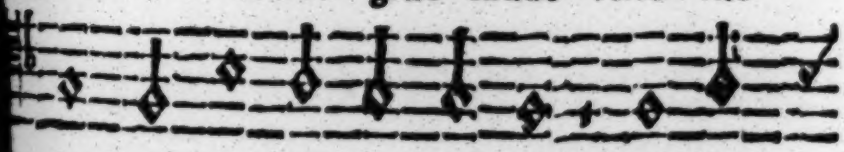
Thyne handy worke the heauens are fownd.
26 They periſh ſhal, thou ſtanding ſtil,
They ſhal waxe ould as garments wil
Thou changing them, they ſo ſhal byde.
27 But thou art one, whoſe yeres not ſlide
28 Thy ſeruants ſonnes for ay ſhal laſt
And in thy ſight their ſeed ſtand faſt.

PSALME CIII. Tho. Ster.

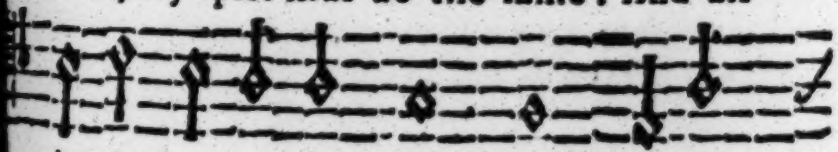
¶This is a Pſalme moſte excellent, wherein the prophet doth prouoke men and Angels, and all creatures to praiſe the Lord for his fatherly mercies, and deliuerance of his people from all euills, for his prouidence ouer all things, and the preſeruation of his faithful.



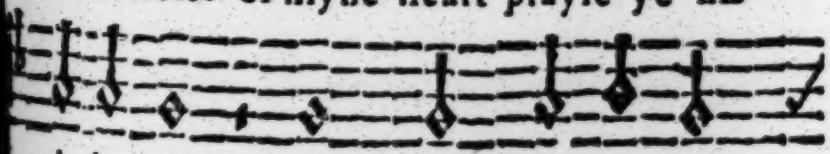
MY ſoule giue laude vnto the



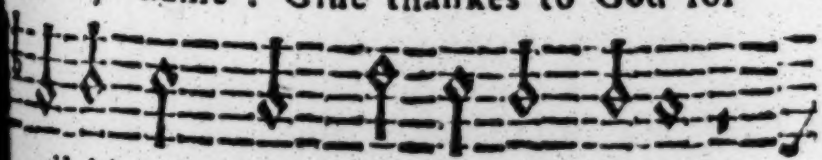
Lord, my ſprit ſhal do the ſame: And all



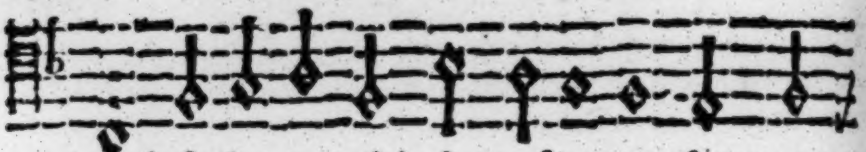
the ſecretes of myne heart prayſe ye his



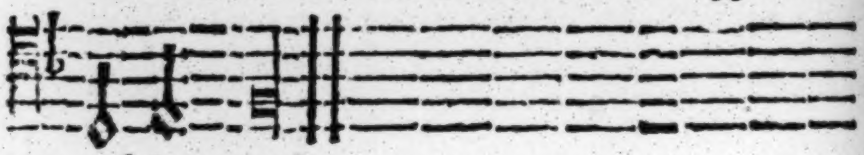
holy name: Giue thankes to God for



all his giftes, ſhewe not thy ſelfe vnkinde:



And ſuffer not his benefites to ſlippe out



of thy mynde.

3 That gaue thee pardone for thy fautes,
and thee reſtorde againe:
For all thy weake and fraile diſeaſe,
and healde thee of thy paine.
4 That did redeme thy lyfe from death,
from which thou couldſt not flee:
His mercy and compaſſion both,
he did extend to thee.

5 That filde with goodnes thy deſire,
and did prolong thy youth:
Like as the Egle caſteth her bil,
whereby her age renueth.
6 The Lord with iuſtice doth repaye,
all ſuche as be oppreſt:
So that their ſuffrings and their wrongs
are turned to the beſt.

7 His wayes and his commandementes
to Moyſes he did ſhowe,
His counſels and his valiant actes
the Iſralites did knowe.
8 The Lord is kinde and mercyful,
when ſinners do him grieue:
The ſloweſt to conceiue a wrath,
and redieſt to forgiue.

9 He chidthe not vs continually,
though we be full of ſtrife

Nor kepthe our fautes in memorie,
for all our ſinfull life.
10 Nor yet according to our ſinnes
the Lord doth vs regarde:
Nor after our iniquities
he doth not vs rewarde.

11 But as the ſpace is wondrous great,
twixt earth and heauen aboue:
So is his goodnes muche more large
to them that do him loue.
12 God doth remoue our ſinnes from vs
and our offenſes all:
As farre as is the ſunne ryſing,
tall diſtant from his fall.

13 And loke what pitie parentes deare,
vare their children beare:
Like pitie bearth the Lord to ſuche,
as worſhip him in feare.
14 The Lord that made vs, knowth our ſhape
our moulde and facion iuſt,
How weake and fraile our nature is,
and how we be but duſt.

15 And how the tyme of mortal men
is lyke the witring hay:
Lyke the floure right faire in field,
that fadthe full ſoone away.
16 Whoſe gloſſe and beautie ſtormie windes,
do vtterly diſgrace:
And make that after their aſſaltes
ſuche bloſſomes haue no place.

17 But yet the goodnes of the Lord,
with his ſhall euer ſtand:
Their childrens children do receiue
his righteouſnes at hand.
To ſuche I meane, which kepe his couenaut

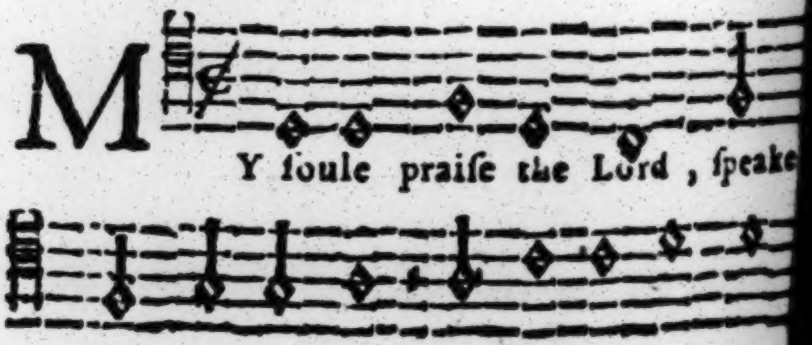
with all their whole deſire:
And not forget to do the thing,
that he doth them require.

19 The heauens hie are made the ſeat
and foote ſtole of the Lord:
And by his power imperiall
he gouerneth all the worlde.
20 Ye Angels which are great in powes,
praiſe ye,and bleſſe the Lord:
Which to obey and do his wil,
immediatly accord.

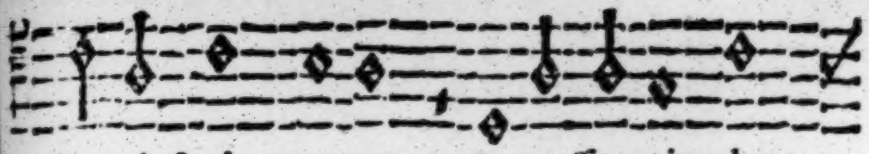
21 Ye noble hoſte and miniſters,
ceaſe not to laude him ſtil:
Which ready are to execute
his pleaſure and his wil.
22 Ye all his workes in euerie place,
praiſe ye his holy Name:
Myne heart my mynde,and eke my ſoule
praiſe ye alſo the ſame.

PSALME CIIII. W. Ke.

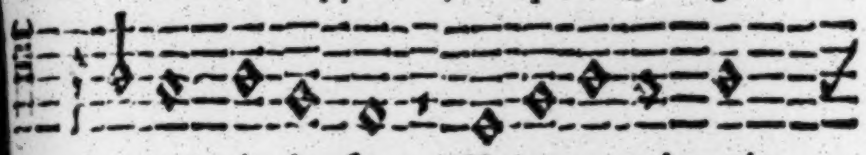
¶ *An excellent Pſalme to prayſe God for the creati of the worlde and the gouernance of the ſame by merucilous prouidence: wherein the prophet pray againſt the wicked, who are occaſions that God di wiſheth his bleſſings.*



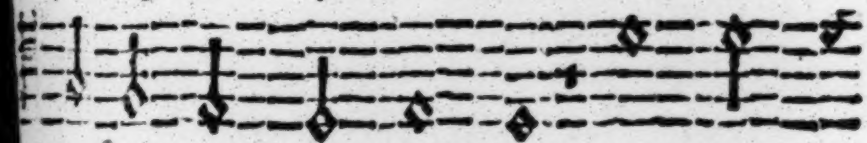
good of his name, O Lord our great God



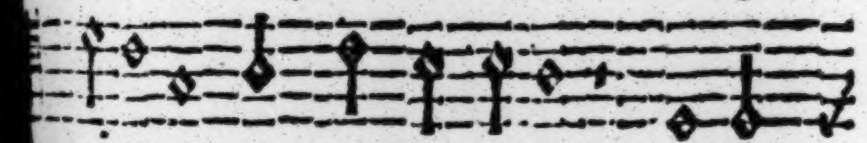
how doſt thou appeare, ſo paſſing in glo-



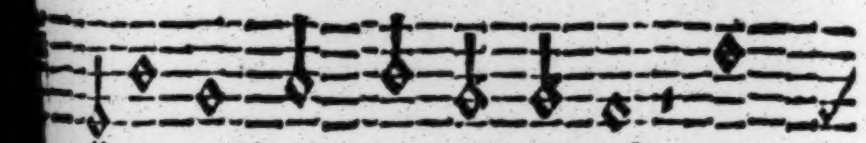
ry that great is thy fame: Honour and maie-



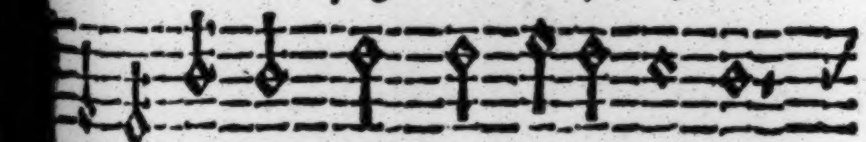
ſtie in thee ſkyne moſt cleare. With light



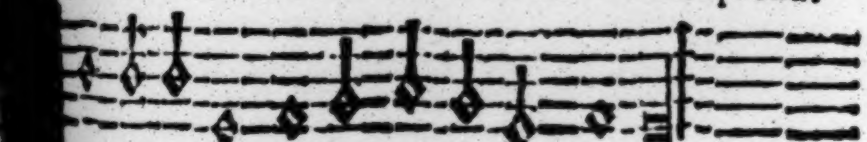
as a robe, thou haſt thee be clead, whereby



all the earth thy greatnes may ſe, The



heauens in ſuche ſorte thou alſo haſt ſpread.



That it to a curtaine compared may be.

His chamber beames lye
in the cloudes full ſure,
Which, as his charet,
are made him to beare:
And thoſe with muche ſwiftnes

his courſe doth indure,
Vpon the wings ryding
of winde in the aire.
4 He maketh his ſprites
as herauldes to go:
And lightnings to ſerue
we ſee alſo preſt:
His wil to accompliſh
they runne to and fro:
To ſaue, or conſume things,
as ſemeth him beſt.

5 He groundeth the earth
ſo firmely and faſt,
That it once to moue
none haue ſhal ſuche power,
6 The depe a faire couering
for it made thou haſt,
Which by his owne nature
the hilles wolde deuoure,
7 But at thy rebuke
the waters do flee,
And ſo giue due place,
thy worde to obeye:
At thy voyce of thunder
ſo feareful they be,
That in their great raging
they haſte ſone away.

8 (The mountaines ful high
they then vp aſcend:
If thou do but ſpeake,
they worde they fulfil:
So lykewiſe the valleis
moſte quickely deſcend,
Where thou them appointeſt,
remayne they do ſtil.)
Their bondes haſt thou ſet
how farre they ſhall runne,

So as in their rage
not that paſſe they can:
For God hath appointed,
they ſhal not returne
The earth to deſtroye more,
which made was for man.

He ſendeth the ſprings
to ſtrong ſtreames or lakes,
Which runne do ful ſwift
among the hudge hilles.
Where both the wilde aſſes
theyr thirſt oft tymes ſlakes,
And beaſtes of the mountaines
thereof drinke their filles.
By theſe pleaſant ſprings
or fountaines ful faire,
The foules of the aire
abyde ſhal and dwel:
Who moued by nature
to hoppe here and there,
Among the grene branches
theyr ſongs ſhal excel.

The mountaines to moiſte
the cloudes he doth vſe:
The earth with his workes
are wholy repleat.
So as the brute cattel
he doth not refuſe,
Graſſe doth prouide them,
and herbe for mans meat.
Yea, bread, wine, and oyle
he made for mans ſake,
His face to refreſh,
and heart to make ſtrong.
The Ceders of Liban
this great Lord did make,

Which trees he doth nouriſh,
that growe vp ſo long.

17 In theſe may birdes buylde,
and make there theyr neſt:
In fyrre trees the ſtorckes
remaine and abyde:
18 The high hilles are ſuccoures
for wilde goates to reſt,
And eke the rocks ſtonie
for conies to hide.
19 The moone then is ſet
her ſeaſones to runne.
The dayes from the nights
thereby to diſcerne:
And by the deſcending
alſo of the ſunne,
The colde from heate alwaye
thereby we do learne.

20 When darknes doth come
by Gods wil and power,
Then creepe foorth do all
the beaſtes of the wood:
21 The Lions range roaring
theyr preye to deuoure.
But yet it is thou, Lord,
which giueſt them foode.
22 Aſſone as the ſunne
is vp, they retire.
To couche in their dennes
then are they full faine.
23 That man do his worke may
as right doth require:
Til night come and call him
to take reſt againe.

24 How ſondrie, ô Lord,
are all thy worke ſounde:

With wiſedome full great
they are in dede wrought:
So that the worlde all whole
of thy praiſe doth ſounde,
And as for thy riches,
they paſſe all mens thought.
25 So is the great ſea,
which large is and broade,
Where things that creepe, ſwarme,
and beaſtes of eche ſorte.
26 There both mightie ſhippes ſaile,
and ſome lye at roade:
The whale hudge and monſtrous
there alſo doth ſporte.

27 All things on thee wayte:
thou doſt them relieue,
And thou in due tyme
full well doſt them fede.
28 Now when it doth pleaſe thee
the ſame ſo to giue,
They gather ful gladly
thoſe things which they nede.
Thou openeſt thyne hand,
and they finde ſuche grace,
That they with good things
are filled, we ſe:
29 But ſore are they troubled,
if thou turne thy face.
For if thou their breath take,
vile duſt then they be.

30 Againe when thy ſprite
from thee doth procede,
All things to appoint,
and what ſhal inſue,
Then are they created,
as thou haſt decreed,

And doſt by thy goodnes
the drye earth renewe.
31 The praiſe of the Lord
for euer ſhal laſt,
Who may in his workes
by right wel reioyce.
32 His loke can the earth make
to tremble full faſt,
And lykewiſe the mountaines
to ſmoke at his voyce.

33 To this Lord and God
ſing wil I alwayes:
So long as I liue,
my God praiſe wil I.
34 Then am I moſte certaine
my wordes ſhall him pleaſe:
I wil reioyce in him,
to him wil I crv.
35 The ſinners, ô Lord,
conſume in thyne ire,
And eke the peruerſe,
them roote out with ſhame:
But as for my ſoule, now
let it ſtill deſire,
And ſay with the faithfull,
praiſes ye the Lordes Name.

PSALME CV. I. C.

¶He praiſeth the ſingular grace of God, who hath all the people of the worlde choſen a peculiar peo to him ſelfe, and hauing choſen thē, neuer ceaſeth do them good, euen for his promiſe ſake.

¶Sing this as the 104. Pſalme.

O Praiſe ye the Lord,
and call on his Name
Among the folke ſhewe

his noble workes wrought
Sing praiſes, ſing to him
to ſet foorth his fame:
And talke of the wonders
he hath to paſſe brought.
In his holy Name
reioyce and be light:
And let their heartes ioye
which ſeeke for the Lord.
Seeke ye our God holy,
his ſtrength and his might:
His face to beholde ſtill
for euer accorde.

His merueilous workes
kepe fixt in your mynde:
His ſignes and iudgements
which he by mouth ſpake.
Ye ſede of his ſeruant
Abraham by kynde:
And you ſonnes of Iacob
whome he his doth take.
He is our Lord God,
whoſe iudgements are knowne
throughout all the earth.
And he aye certaine
his promiſe remembred,
once made to his owne:
For thouſandes of ages
to byde and remaine.

Th'agrement (I ſay)
with Abraham made:
Which vnto Iſack
by othe he did ſure.
Confirming it Iacob
for a lawe and trade,
And bonde to Iſrael

alwayes to endure.
11 Saying in this wiſe,
to thee giue I ſhall,
As lot to enioye
the Cananites grounde.
12 Albeit they were then
in nomber but ſmall:
Yea, fewe and ſtrangers
throughout the land founde.

13 And from place to place,
did walke to and fro:
And from one Kingdome,
to other folke moue.
14 Yet ſuffred he no man,
them wrong for to do:
But thus, for theyr ſakes, he
great kings did reproue.
15 Touche not myne oynted,
nor harme not at all
My Prophetes moſte deare.
16 And on the whole earth.
A famine extreame then,
to come he did call:
Which vtterly ſtroyed
theyr ſtore whole, with dearth.

17 Yet ſent he before,
a man to prouide:
Euen Ioſeph his owne
ſoulde into ſeruage.
18 Whoſe feete they in ſtockes held,
Yea, he a long tyde:
With fetters of Iron
was kept in bondage.
19 Vntil the tyme came,
his cauſe ſhulde be knowne
And that the Lords worde

his patience had tryde.
20 Then ſent the King for him
and lowſde him full ſoone
The head of the people,
his bandes layde aſyde.

21 Who made him the Lord
his houſe ouer all:
And of his ſubſtance,
the ruler and ſtay.
22 That he might his princes
vnto his wil thrall:
And eke teach the Elders,
of wiſedome the way.
23 Then came Iſrael
Into Egipt land
A ſtranger in Cham
Iacob then abode.
24 Where God did increaſe them
muche lyke the ſea ſand
And made them more mightie
then thoſe them withſtoode.

25 Whoſe heartes he did turne
his people to hate:
And ſeke by diſceit
his ſeruantes t'abuſe
26 But then he ſent Moyſes,
theyr cauſe to debate
And Aaron his ſeruants
whome he did foorth chuſe.
27 They vnto his foes
his meſſage declarde
His ſignes and wonders
of ham in the land.
28 He darkenes ſent downe then
and darke it appearde:
And theſe not rebelled

to do his command.

29 Theyr waters he turnde
red blood for to be:
He ſlew all their fiſhe.
30 And frogges made to brede
Euen in their Kings chambers.
31 Then alſo ſpake he:
So lyce and flyes ſwarmed
the land through in dede
32 He ſent on them haile
in ſtede of ſwete raine,
And great flames of fire,
theyr countrie throughout.
33 Theyr vines and their figge trees
he ſtrake to theyr paine
And brake downe the trees all
their coſtes rounde about.

34 He ſpake but the worde
and graſhopers came
With Caterpillers
beyond all mens thought.
35 The graſſe they deuoured
that grewe then in Ham:
And frutes of the grounde all
they brought vnto nought.
36 Alſo the firſt borne
the land through, he ſmot:
Euen the beginning
of theyr force and might.
37 And with golde and ſiluer
brought foorth his owne lot,
Amongſt whoſe Tribes was not
one feble in ſight.

38 Egipt reioyced
when they went away:
For why? vpon them

theyr feare then was fall.
39 The Lord, a cloude ſpread out,
to guide them by day:
And fire to light them
the night ouer all.
40 They did but demand,
and quayles he them ſente
And with bread from heauen,
he did them ſuffice.
41 The hard rocke he opned,
and waters out went
Euen through the drye places,
like ſtoudes that do ryſe.

42 For he remembred
his holy othe made,
Vnto Abraham
his ſeruant moſte deare.
43 And brought foorth his people
(that were with wo lade)
His owne choſen children,
with ioyfull cheare.
44 The Heathen folkes land
to them he did parte:
The peoples labour
they had to poſſeſſe.
45 That they from his ſtatutes
and lawes ſhulde not ſtart:
Therefore our Lord God praiſe.
his laude no tyme ceaſe.

PSALME CVI. N.

The people diſperſed vnder Antiochus, do magnifie the goodnes of God among the iuſt and repentant: deſiring to be brought againe into the land by Gods merciſull viſitation. And after the manifolde merueils of God wrought in theyr deliuerance foorth of Egypt, and the great ingratitude of the people re-

heard. They do pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

¶ Sing this as the 95. Psalme.

PRaise ye the Lord, for he is good,
his mercies dure for aye:
2 Who can expresse his noble actes,
or all his praise display?
3 They blessed are that iudgement kepe
and iustly do alwaye:
4 With fauour of thy people, Lord
remember me I praye.

And with thy sauing health, ô Lord,
voucheſafe to visite me:
5 That I the great felicitie
of thyne elect may see.
And with thy peoples ioy, I may
a ioyful mynde possesse:
And may with thyne inheritance
a glorying heart expresse.

6 Both we and eke our fathers all,
haue sinned euerie one:
We haue committed wickednes,
and lewdly we haue done.
7 The wonders great which thou, ô Lord
hast done in Egipt land,
Our fathers, though they sawe them all,
yet did not vnderstand.

Nor they thy mercies multitude,
did kepe in thankful mynde:
But at the sea, yea the red sea
rebelled moste vnkynde.
8 Neuertheles he saued them.
for honour of his Name:
That he might make his power knowne

and ſpred abrode with fame.

9 The red ſea he did then rebuke,
and foorth with it was dryde:
And as in wildernes, ſo through
the depe he did them guide.
10 He ſaued them from the cruel hand,
of their diſpitefull foe:
And from the enmies hand he did.
deliuer them alſo.

The ſcrond part

11 The waters their oppreſſors vhelmde,
not one was left a liue:
12 Then they beleued his wordes, and praiſe,
in ſong they did him giue.
13 But by and by, vnthankfully
his workes they cleane forgate,
And for his counſel and his will
they did neglect to wayte.

14 But luſted in the wildernes,
with fond and gredy luſt:
And in the deſert tempted God,
the ſtay of all their truſt.
15 And then their wanton myndes deſire
he ſuffred them to haue:
But waſting leaneſſe therewithall
into their ſoule he gaue.

16 Then when they lodged in the tentes
at Moyſes they did grutch:
Aaron the holy of the Lord,
ſo did they enuy muche.
17 Therefore the earth did open wide,
and Dathan did deuoure,
And all Abrions company,
did couer in that houre.

18 In theyr aſſembly, kindled was
the hote conſuming fire:

And wasting flame did then burne vp
the wicked in his ire.
19 Vpon the hill of Horeb they
an Idole calfe did frame:
And there the molten Image did
they worshipe of the same.

20 Into the likenes of a calfe,
that fedeth on the grasse:
Thus they theyr glorie turnd, and all
theyr honor did deface.
21 And God theyr onely Sauiour,
vnkyndely they forgot:
Which many great and mightie things
in Egipt land had wrought.

the third part

22 And in the land of Ham for them,
moste wondrous workes had done:
And by the red sea dreadfull things
performed long agone.
23 Therefore, for their so shewing them
forgetfull and vnkynde:
To bring destruction on them all
he purposde in his mynde.

Had not his chosen Moyses, stoode
before him in the breake:
To turne his wrath, lest he on them
with slaughter shulde him wreake.
24 They did despise the pleasant land,
that he behight to giue:
Yea, and the wordes that he had spoke
they did no whit beleue.

25 But in theyr tents with grudging heart,
they wickedly repynd:
Nor to the voyce of God the Lord,
they gaue an harkning mynde.
26 Therefore against them lifted he,

his ſtrong reuenging hand:
them to deſtroye in wildernes,
ver they ſhuld ſee the land.

An to deſtroye theyr ſeede, among
the nations with his rode:
and through the countries of the worlde
to ſcatter them abrode.
To Baall Peor then they did
ioyne them ſelues alſo
and are the offrings of the dead,
ſo they forſoke him tho.

Thus with theyr owne inuentions,
his wrath they did prouoke:
and in his ſo inkindled wrath
the plague vpon them broke
But Phinehas ſtoode vp with zeale,
the ſinners vile to ſlaye:
and iudgement he did execute,
and then the plague did ſtay.

the foyth part

It was imputed vnto him,
for righteouſnes that day,
and from thence foorth ſo compted is,
from race to race for aye.
At waters eke of Meribah
they did him angrie make,
ſo, ſo farre foorth that Moyſes was
then puniſht for theyr ſake.

Becauſe they vext his ſprit ſo ſore,
that in impacient heat:
his lippes ſpake vnaduiſedly,
his feruor was ſo great.
Nor as the Lord commanded them
they ſlew the people tho:
But were among the heathen mixt,
and learned theyr workes alſo.

36 And did theyr Idols ſerue, which were
theyr ruine and decay:
37 To fiendes theyr ſonnes and doughters they,
did offer vp and ſlay.
38 Thus with vnkindly murdring knyfe,
the gildes blood they ſpilt:
Yea, their owne ſonnes and doughters blood
without all cauſe of gilt.

Whome they to Canaan Idols then
offred with wicked hand:
And ſo with blood of innocentes,
defiled was the land.
39 Thus were they ſtayned with the workes
of theyr owne filthy way:
And with theyr owne inuentions
a whoring did they ſtray.

40 Therefore againſt his people was
the Lordes wrath kindled ſore,
And euen his owne inheritance
he did abhore therefore.
41 Into the handes of heathen men
he gaue them for a preye:
And made theyr foes, theyr Lords, whom they
were forced to obey.

The fifth part

42 Yea, and their hatefull enemies
oppreſt them in their land:
And they were humbly made to ſtoupe,
as ſubiectes to theyr hand.
43 Full often tymes from thrall had he,
deliuered them before:
But with their counſels they to wrath,
prouokt him euermore.

Therefore they by their wickednes,
were brought ful lowe to lye:
44 Yet when he ſawe them in diſtres,

he hearkned to theyr crye.
7 He calde to mynde his couenant
which he to them had ſwore,
and by his mercies multitude
repented him therefore.

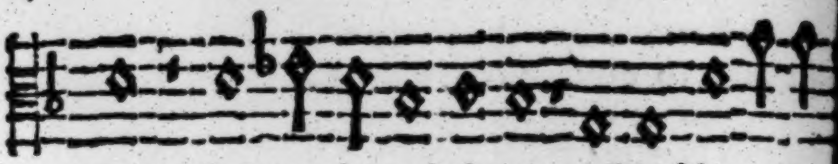
8 And fauour he them made to finde,
before the ſight of thoſe:
that led them captiue from their land,
and erſt had bene theyr foes.
9 Saue vs, ô Lord, that art our God,
ſaue vs, ô Lord we praye:
and from among the heathen folke,
Lord, gather vs awaye.

10 That we may ſpred the noble praiſe,
of thy moſte holy Name:
that we may glorie in thy praiſe,
and ſounde abrode the ſame.
11 The Lord the God of Iſrael,
be bleſt for euermore:
and all the people ſaye Amen,
praiſe ye the Lord therefore.

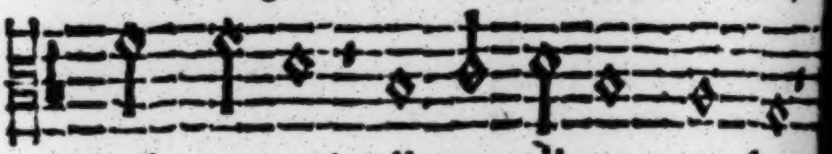
PSALME CVII. W. Ke.

The Prophet exhorteth all thoſe that are redemed by the Lord, and gathered vnto him, to giue thankes for his merciſull prouidence of God, gouerning all things at his good pleaſure, ſending good and euill, proſperitie and aduerſitie, to bring men vnto him. Therefore as the righteous thereat reioyce, ſo ſhall the wicked haue theyr mouthes ſtopped.

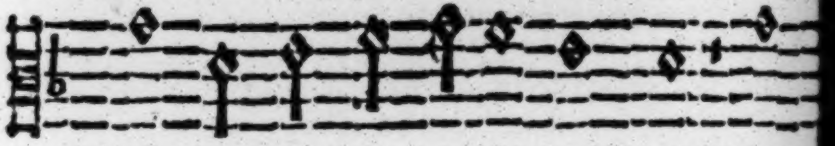
GIue thankes vnto the Lord our



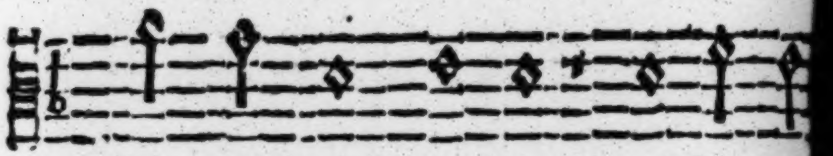
God, for gracious is he: And that his mercy



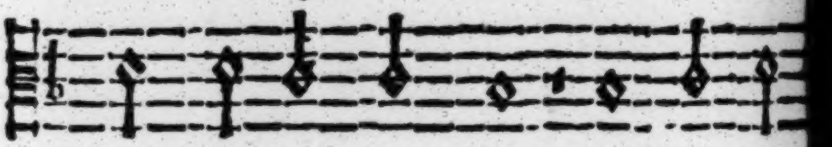
hath none end, all mortall men may ſee,



Suche as the Lord redemed hath, With



thankes ſhuld praiſe his Name, And ſhew how



they from foes were freed, and how he

wrought the ſame.

3 He gathred them foorth of the landes,
that lay ſo farre about:
From Eaſt to weſt, from north to South,
his hand did finde them out.
4 They wandred in the wildernes,
and ſtrayed from the way,
And founde no citie where to dwel,
that ſeruе might for theyr ſtay.

5 Wh

5 Whoſe thirſt and honger was ſo great,
in theſe deſertes ſo voyde:
That faintnes did them ſore aſſalt,
and eke their ſoules anoyde.
6 Then did they crye in their diſtreſſe
vnto the Lord for aide:
Who did remoue their troublous ſtate,
according as they prayde.

7 And by that way which was moſte right
he led them like a guide:
That they might to a citie go,
and there alſo abide:
8 Let men therefore before the Lord
confeſſe his goodnes then:
And ſhewe the wonders that he doth
before the ſonnes of men.

9 For he the emptie ſoule ſuſtainde,
whome thirſt had made to fainte:
The hongrie ſoule with goodnes fed,
and did them eke acquainte.
10 Suche as do dwel in darkenes depe,
where they of death do waite:
Inbounde to taſte ſuch troublous ſtormes
as yron chains do threate.

11 For that againſt the Lordes owne wordes
they ſought ſo to rebell:
Diſdaining light his counſels high,
which do ſo farre excell.
12 But when he humbled them ful lowe,
they then fel downe with grief:
And none was founde, ſo much to helpe,
whereby to get relief.

13 Then did they crye in their diſtreſſe,
vnto the Lord for ayde:
Who did remoue their troublous ſtate,

according as they prayde.
14 For he from darkenes out them brought,
and from deaths dreadful ſhade:
Burſting with force the yron bandes,
which did before them lade.

15 Let men therefore before the Lord
confeſſe his kyndenes then:
And ſhewe the wonders that he doth
before the ſonnes of men.
16 For he threw down their gates of braſſe
and brake them with ſtrong hand:
The yron barres he ſmote in two,
nothing coulde him withſtand.

17 The fooliſh folk great plagues do feele
and can not from them wend:
But heape on mote thoſe they haue,
becauſe they do offend.
18 Their ſoule ſo much did loth all meat
that none they coulde abyde:
Whereby death had them almoſte caught
as they ful truely tryde.

19 Then did they crye in their diſtreſſe,
vnto the Lord for ayde:
Who did remoue their troublous ſtate,
according as they prayde.
20 For he then ſent to them his worde,
which health did ſone reſtore:
And brought them from thoſe dangers deepe
wherein they were before.

21 Let men therefore before the Lord,
confeſſe his kyndnes then:
And ſhewe the wonders that he doth,
before the ſonnes of men.
22 And let them offer ſacrifice
with thankes and alſo feare:

And ſpeak of all his wondrous workes
with glad and ioyfull cheare.

23 Suche as in ſhippes or brittel barkes,
into the ſeas deſcend:
Their marchandiſe through feareful floods
to compaſſe and to end.
24 Thoſe men are forced to beholde
the Lordes workes, what they be:
And in the dangerous depe the ſame
moſte meruellous they ſe.

25 For at his worde, the ſtormie winde,
aryſeth in a rage:
And ſtirreth vp the ſurges ſo,
as nought can them aſſwage.
26 Then are they lifted vp ſo high,
the cloudes they ſeeme to gayne.
And plunging downe the depth vntil,
their ſoules conſume with paine.

27 And lyke a drunkarde, to and fro,
now here, now there they reele:
As men with feare of wit bereft,
or had of ſenſe no feele.
28 Then did they crye in their diſtreſſe,
vnto the Lord for ayde:
Who did remoue their troubleous ſtate,
according as they prayde.

29 For with his worde the Lord doth make,
the ſturdie ſtorme to ceaſe:
So that the great waues from their rage
are brought to reſt and peace.
30 Then are men glad when reſt is come,
which they ſo muche do craue:
And are by him in hauen brought,
which they ſo faine wolde haue.

31 Let men therefore before the Lord

confeſſe his kyndenes then:
And ſhewe the wonders that he doth,
before the ſonnes of men.
32 Let men in preſence of the folke
with praiſe extol his Name:
And where the Elders do conuent,
let them there do the ſame.

33 For running floodes to dry deſertes
he doth oft change and turne:
And dryeth vp, as it were duſt,
the ſpringing wel and burne.
34 A fruteful land with pleaſures deckt,
ful barren doth he make:
When on their ſinnes, which dwel therein,
he doth iuſt vengeance take.

35 Againe the wildernes full rude
he maketh frute to beare:
With pleaſant ſprings of water cleare
though none before were there.
36 Wherein ſuche hungrie ſoules are ſet
as he doth freely chuſe:
That they a citie may them buylde,
to dwel in for their vſe.

37 That they may ſowe their pleaſant land,
and vineyardes alſo plant:
To yelde them frutes of ſuche increaſe,
as none may ſeeme to want,
38 They multiplye exceadingly,
the Lord doth bleſſe them ſo:
Who doth alſo their brute meaſtes make
by nombers great to growe.

39 But when the faithful are lowe brought
by the oppreſſors ſtoute:
And miniſh do through many plagues,
that compaſſe them about.

40 The

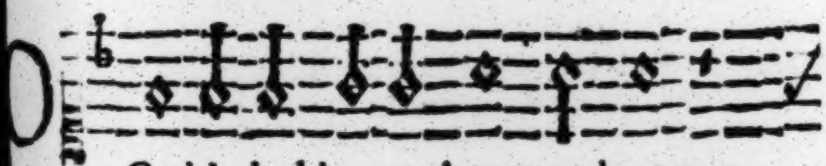
40 Them doth he princes bring to ſhame,
which did them ſo oppreſſe:
And likewiſe cauſed them to erre,
within the wilderneſſe.

41 But yet the poore he raiſeth vp
out of his troubles depe:
And oft tymes doth his trayne augment
muche lyke a flocke of ſhepe.
42 The righteous ſhal behold this ſight,
and alſo muche reioyce:
Whereas the wicked and peruerſe
with grief ſhal ſtoppe their voyce.

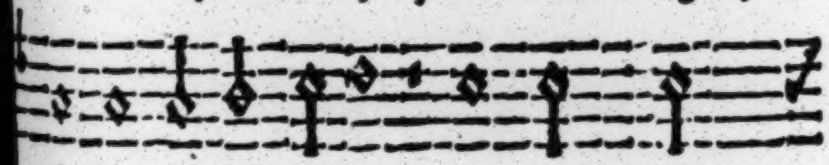
43 But who is wiſe, that now ful wel
he may theſe things record?
For certeinely ſuche ſhal perceiue
the kyndenes of the Lord.

PSALME CVIII. I. C.

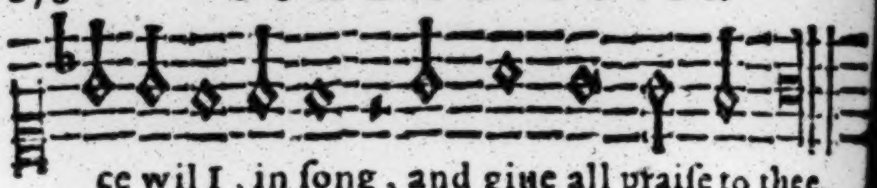
This Pſalme is compoſed of two other Pſalmes before the ſeuen and fiftie and the ſixtie. The matter here contained is. That David giueth him ſelf with heart and voyce to praiſe the Lord, and aſſureth him ſelfe of the promiſe of God concerning his kingdome ouer Iſrael, and his power againſt other nations: who, though he ſeme to forſake vs for a tyme, yet he alone will in the end caſt downe our enemies.



God, beholde, my heart and tongue,



they both pre pared be: My voyce aduan-



ce wil I, in ſong, and giue all praiſe to thee.

2 Ryſe vp, ſwete melodie to make,
my viole and myne harpe:
For I by breake of day wil wake,
thy laude and praiſe to carpe.
3 Among the people, Lord, I ſhal
giue praiſes vnto thee:
And eke amidſt the nations all,
to thee my ſong ſhalbe.

4 For why? thy mercy great doth ſtreatch,
aboue the heauens hye:
Lykewiſe thy trueth, ô Lord doth reache,
vnto the cloudie ſkye,
5 Exalt thy ſelfe, ô Lord our God,
aboue the heauens bright:
Set foorth thy praiſe in earth abrode
thy glorie and thy might.

6 That thy beloued in the land
may freed be from thrall:
O, helpe vs Lord, with thy right hand,
and heare me when I call.
7 I wil reioyce ſith God hath ſaid,
within his holy place:
That I ſhal Sichem land deuide,
and Succhotes vale by pace.

8 For Gilead ſhal be myne owne,
Manaſſes myne beſyde:
Myne head ſtrength Ephraim wel knowne
my Lawe doth Iudah guide.
9 Moab my waſh pot: and my ſhoe
on Edom will I caſt:
Yea, I on Paleſtine alſo

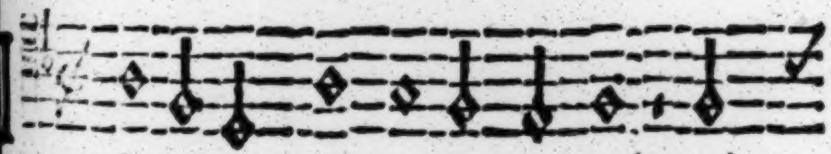
ſhal triumph at the laſt.

10 Who now wil lead me by the hand,
into the citie ſtrong?
Or ſay my guide to Edom land,
ſo that I go not wrong?
11 Is it not thou, ô Lord our God,
which hadſt vs cleane forſoke,
And wentſt not with our hoſtes abrode,
when warres in hand we toke.

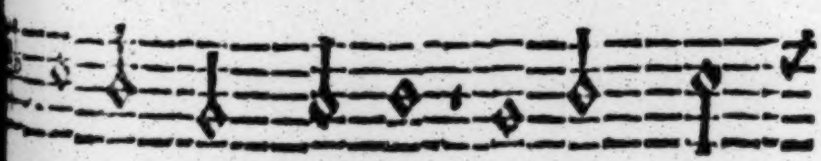
12 O Lord, when trouble doth aſſaile,
with ayde vs then releiue:
Vaine is, and nothing can auaile
the helpe that man may giue.
13 Through God, to do we ſhall haue might,
actes worthy of renoume:
He ſhal our foes put vnto flight,
Yea, he ſhal tread them downe.

PSALME CIX. N.

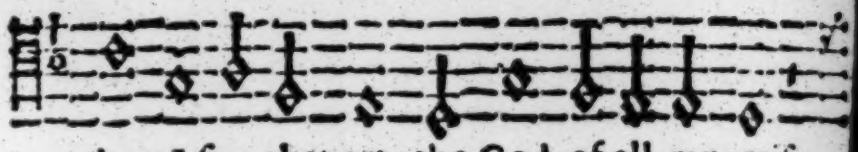
Dauid being falſely accuſed by flatterers vnto Saul, prayeth God to helpe him, & to deſtroye his enemies. And vnder them he ſpeaketh of Iudas the traitour vnto Ieſus Chriſt, and of all the like enemies of the children of God: And deſireth ſo to be deliuered, that his enemies may know the worke to be of God. Then at the promiſe to giue praiſes vnto God.



N ſpeacheles ſilence do not hold, ô



Lord thy tongue alwayes: O God, euen



thou I ſay that art, the God of all my praiſe.

The wicked and the guilefull mouth, on me

diſcloſed be: And they with falſe and lying

tongue, haue ſpoken vnto me.

3 They did beſet me rounde about,
with wordes of hateful ſpite:
Without all cauſe of my deſert,
againſt me did they fight.
4 For my good wil they were my foes,
but then gan I to praye:
5 My god with ill, my frendlyneſſe,
with hate they did repaye.

6 Set thou the wicked ouer him,
to haue the vpperhand:
At his right hand eke ſuffer thou,
his hateful foe to ſtand.
7 When he is iudged, let him then,
condemned be therein:
And let the prayer that he makes,
be turned into ſinne.

8 Few be his dayes: his charge, alſo,

let thou an other take:
9 His children let be fatherles,
his wife a widowe make,
10 Let his of ſpring be vagaboundes
to begge and ſeke their bread:
Wandring out of the waſted place,
where erſt they haue bene fed.

11 Let couetous extorcioners,
each all his goods and ſtore:
And let the ſtrangers ſpoile the frutes,
of all his toyle before.
12 Let there be none to pitie him,
let there be none at all:
That on his children fatherles,
wil let their mercy fall.

13 And ſo let his poſteritie,
for euer be deſtroyde:
Their Name out blotted in the age,
that after ſhal ſuccede.
14 Let not his fathers wickednes,
from Gods remembrance fall,
And let thou not his mothers ſinne,
be done away at all.

15 But in the preſence of the Lord,
let them remayne for aye:
That from the earth their memorie
he may cut cleane away.
16 Sith mercy he forgat to ſhewe:
but did purſue with ſpite,
The troubled man and ſought to ſlaye,
the woful harted wight.

17 As he did curſing loue, it ſhall
betyde vnto him ſo:
And as he did not bleſſing loue,
it ſhalbe farre him fro.

18 As he with curſing clad him ſelfe,
ſo it ly ke water ſhal:
Into his bowels, and lyke oyle,
into his bones befall.

19 As garment let it be to him,
to couer him for aye:
And as girdle wherewith he,
ſhal girded be alway.
20 Lo, let the ſame before the Lord,
be guerdon of my foe,
Yea, and of thoſe that euil ſpeake,
againſt my ſoule alſo.

21 But thou, ô Lord, that art my God,
deale thou I ſay with me,
After thy Name deliuer me,
for good thy mercies be.
22 Becauſe in depth of great diſtreſſe,
I nedy am and poere:
And eke within my payned breſt,
my heart is wounded ſore.

23 Euen ſo do I departe away,
as doth declyning ſhade:
And as the grashopper, ſo I
am ſhaken of and fade.
24 With faſting long from nedeful fod,
enfebled are my knees:
And all her fatneſſe hathe my fleſhe,
enforced bene to leeſe.

25 And I alſo a vile reproche,
to them was made to be:
And they that did vpon me loke,
did ſhake their heades at me.
26 But thou, ô Lord, that art my God,
myne ayde and ſuccour be:
According to thy mercy, Lord,

saue and deliuer me.

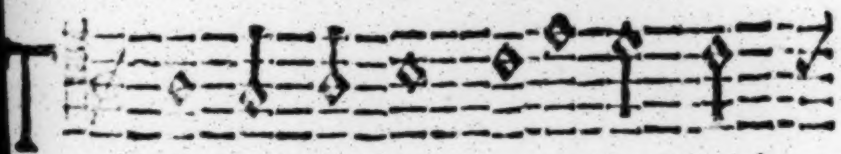
27 And they shal know thereby, that this
(Lord) is thy mighty hand:
And that thou, thou hast done it, Lord,
so shal they vnderstand.
28 Although they curse with spite, yet thou
shalt blesse with louing voyce:
They shal aryse and come to shame,
thy seruant shal reioyce.

29 Let them be clothed all with shame,
that enmies are to me:
And with confusion as a cloke,
eke coured let them be.
30 But greatly I wil with my mouth,
giue thankes vnto the Lord,
And I among the multytude
his praises wil record.

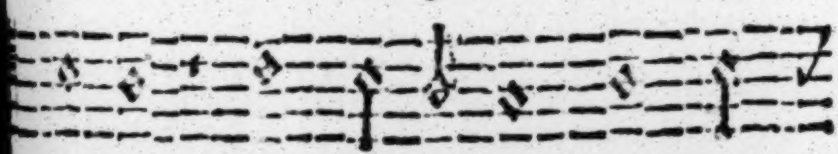
31 For he with helpe at his right hand,
wil stand the poore man by:
To saue him from the men that wolde
condemne his soule to dye.

PSALME CX. I. C.

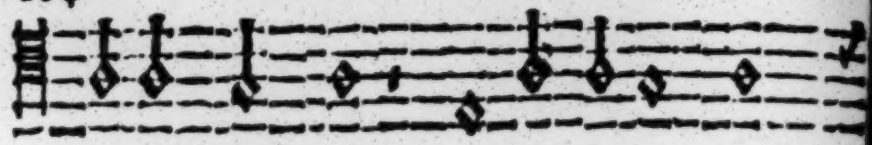
David prophecieth of the power and euerlasting kingdome giuen to Christ, and of his priesthod whiche shulde put an end to the priesthode of Leuy.



THe Lord moste high, vnto my Lord



thus spake: Sit thou now downe, and rest



at my right hand, Vntill that I, thyne

enemies do make, A ſtoole to be, whereon

thy feete may ſtand.

2 The Scepter of thy regal power and might
From Sion ſhal the Lord ſend and diſcloſe
Be thou therefore the ruler in the fight,
And in the midſt of all thy mortal foes.

3 Thy people ſhal come willingly to thee
What time thine hoſt in holy beautie ſl ewe:
The youth that of thy wombe do ſpring ſhalbe
Compared ly ke vnto the morning dewe.

4 Thus God hath ſworne and it performe wil he
And not repent, nor any tyme it break:
Thou art a prieſt for euer vnto me,
After the forme of King Melchizedek.

5 The Lord our God, who is at eueri ſtound
At thy right hand to be thine helpe and ſtay:
He princes proud, and ſtately Kings ſhal wounde
For loue of thee, in his fearce wrathful day.

6 He ſhalbe iudge among the heathen al
He places voyde with carcaſſes ſhal fill:
And in his rage, the heades eke ſmite he ſhal,
That ouer countries great, do worke their will.

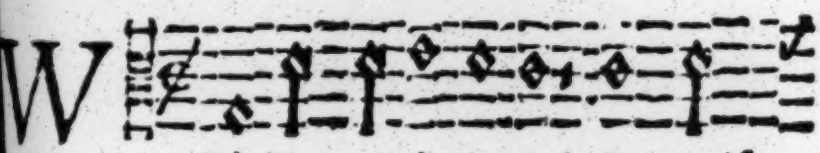
7 Yea, he through haſte for to purſue his foes

Sh

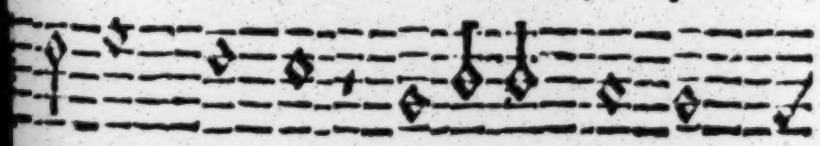
Shal drinke the brooke that runneth in the way
And thus when he confounded ſhal haue thoſe
His head on hye then ſhall he lyft that day.

PSALME CXI. W. Ke.

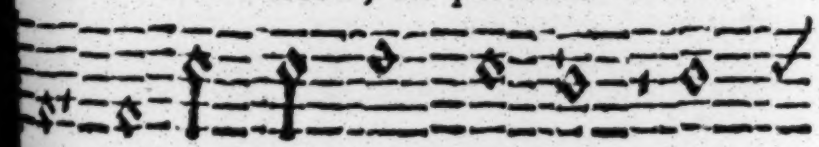
¶He giueth thankes to the Lord for his mercyfull workes towardes his Church, and declareth wherein true wiſdome and right knowledge conſiſteth.



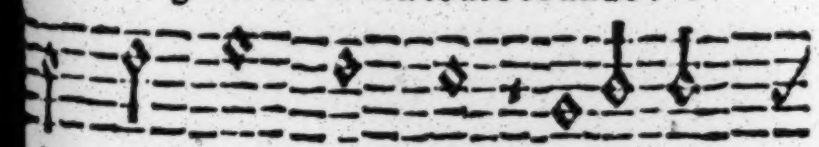
With heart I do accord, To praiſe



and laude the Lord, In preſence of the

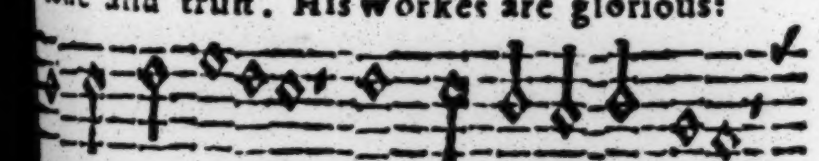


iuſt: For great his workes are founde. To

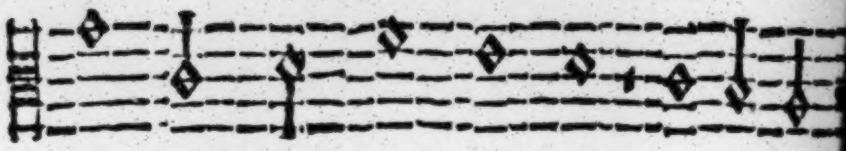


ſearch them ſuche are bounde, As do him

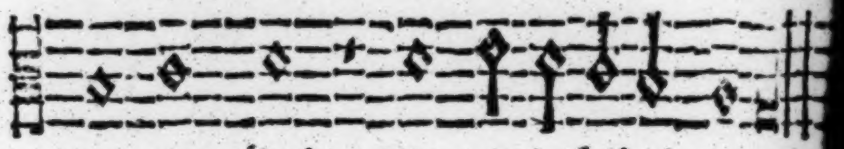
loue and truſt. His workes are glorious:



His righteouſnes, It doth indure for euer,



His wondrous workes he wolde, We ſtil re-



membre ſhulde. His mercie faileth never.

5 Suche as do loue him beare,
A portion ful faire
He hath vp for them laid:
For this they ſhal wel finde,
He wil them haue in mynde,
And kepe them, as he ſaid.
6 For he did not diſdaine,
His workes to ſhewe them plaine,
By lightnings and by thunders.
When he the heathens land
Did giue into their hand,
Where they beholde his wonders.

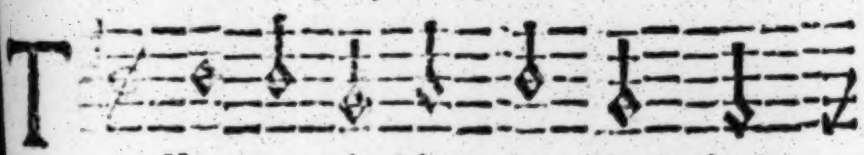
7 Of all his workes inſueth
Both iudgement, right and trueth,
Whereto his ſtatutes tend.
8 They are decreed ſure
For euer to endure,
Which equitie doth end:
Redemption he gaue,
His people for to ſaue.
9 And hath alſo required,
His promiſe not to faile,
But alwayes to preuaile,
His holy Name be feared.

10 Who ſo with heart ful faine
True wiſedome wolde attaine,
The Lord feare and obey.

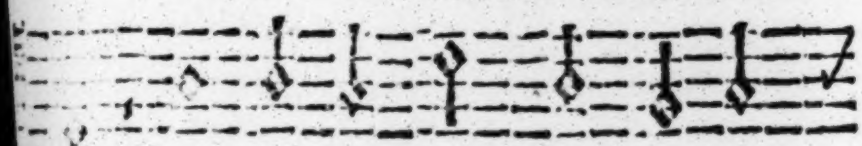
ſuche as his lawes do kepe,
ſhal knowledge haue ful depe
His praiſe ſhal laſt for aye.

PSALME CXII. W. Ke.

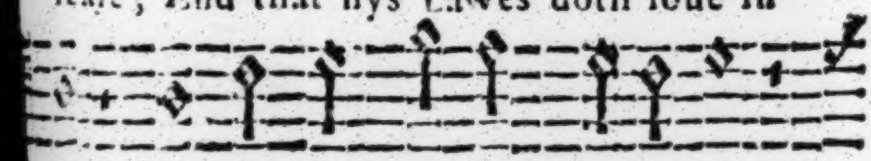
Prayſeth the felicitie of them that feare God, and condemneth the curſed ſtate of the cõtemners of God.



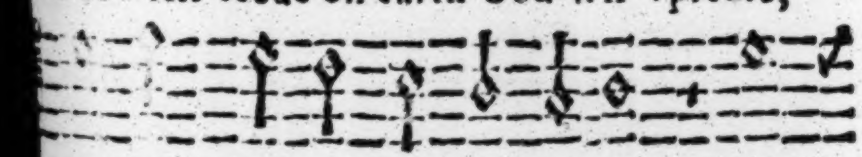
He man is bleſt that God doth



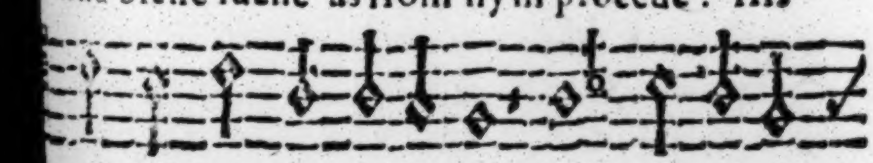
feare, And that hys Lawes doth loue in



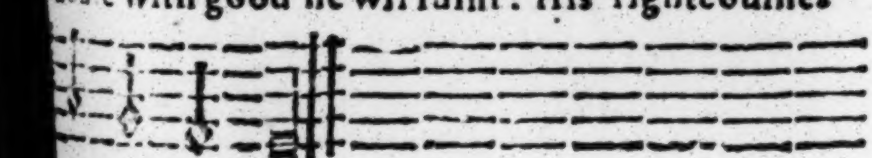
dede: His ſeede on earth God wil vpreare,



And bleſſe ſuche as from hym procede: His



houſe with good he wil fulfil: His righteouſnes



endure ſhal ſtil.

Vnto the righteous doth aryſe
Double ioye, in darkenes light:

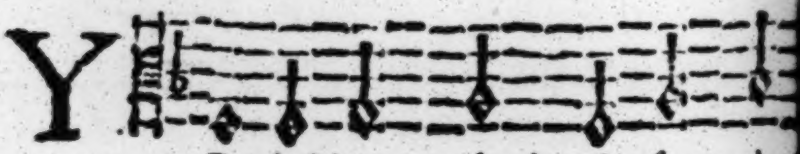
Compaſſion is in hrs eyes,
And mercy alwayes in his ſight:
5 Yea, pitie moueth ſuche to lend:
He doth by iudgement things expend.

6 And ſurely ſuche ſhal neuer faile:
For in remembrance had is he:
7 No tydings il can make him quaile,
Who in the Lord ſure hope doth ſee.
8 His heart is firme, his feare is paſt:
For he ſhal ſee his foes downe caſt.

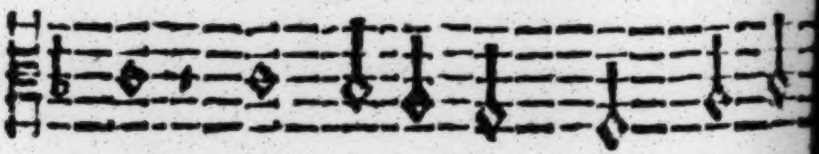
9 He did wel for the poore prouide,
His righteouſnes ſhal ſtil remaine,
And his eſtate with praiſe abyde,
Though that the wicked man diſdaine.
10 Yea gnaſh his teeth thereat ſhal he,
And ſo conſume his ſtate to ſe.

PSALME CXIII. W. K.

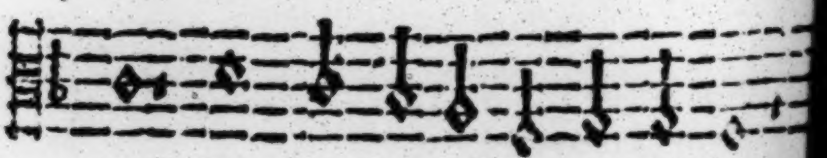
¶ *An exhortation to praiſe the Lord for his prouide in that, that contrarie to the courſe of nature he ke: h in his Church.*



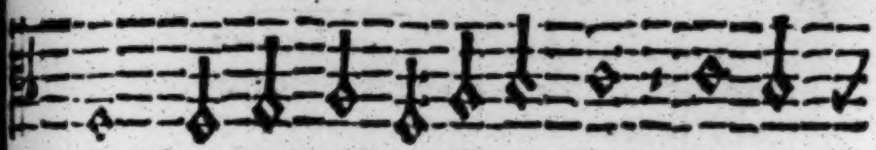
YE children, whiche do ſerue the



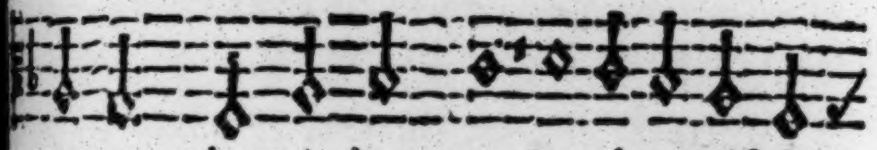
Lord, Praiſe ye his Name with one ac-



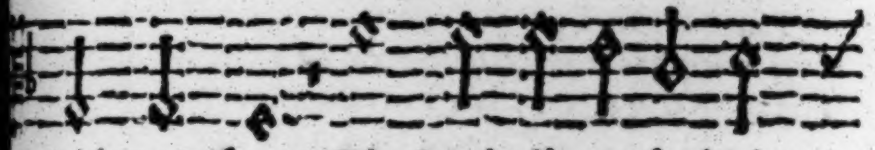
cord, Yea, bleſſed be alwayes his Name:



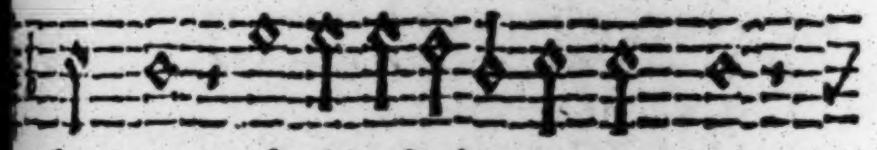
Who from the riſing of the ſunne, Til it



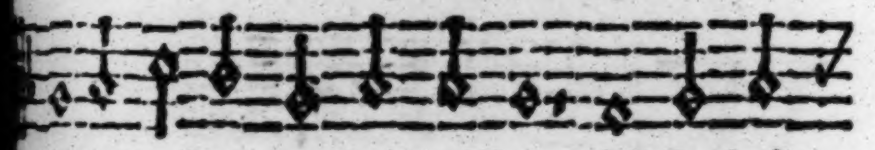
returne where it begonne, Is to be praiſed



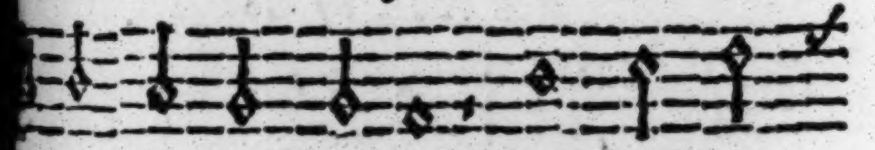
with great fame. The Lord all people doth



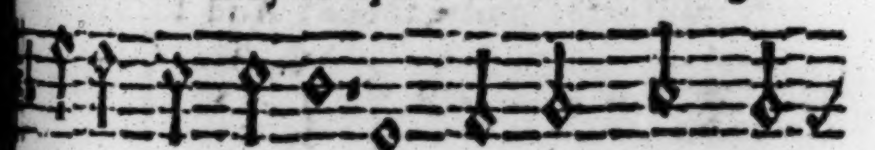
ſurmount: As for his glorie we may counte,



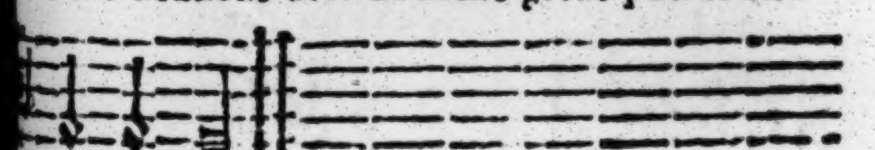
Aboue the heauens high to be. With God the



Lord who may compare Whoſe dwellings



in the heauens are? Of ſuche great pewer and

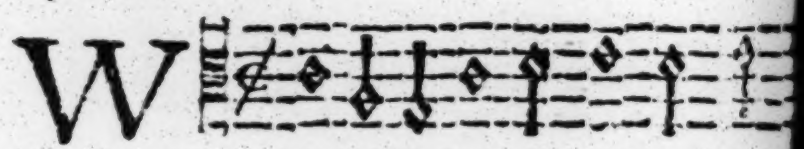


force is he.

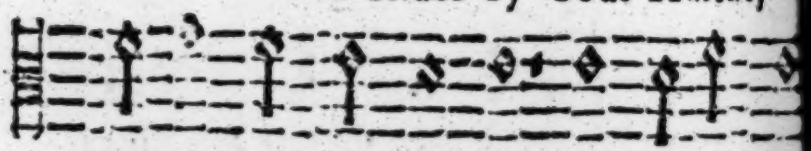
6 He doth abaſe him ſelfe, we knowe,
Things to beholde both here belowe,
And alſo in heauen aboue.
7 The nedy out of duſt to drawe,
And eke the poore which help none ſawe
His onely mercy did him moue.
8 And ſo him ſet in high degre,
With princes of great dignitie,
That rule his people with great fame.
9 The barren he doth make to beare,
And with great ioye her frute to reare:
Therefore praiſe ye his holy Name.

PSALME CXIIII. W. Whit.

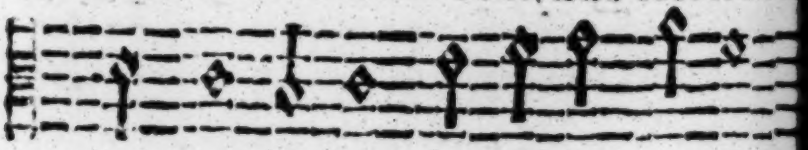
¶ *How the Iſraelites were deliuered out of Egipt, & of the wonderful miracles that God ſhewed at t tyme, whiche put vs in remembrance of Gods g mercies towardes his children, and of our vnth fulnes for the ſame.*



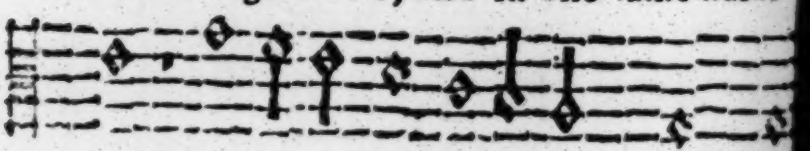
Hen Iſrael by Gods addreſſe,



from Pharos land was bent. And Iacobs hou

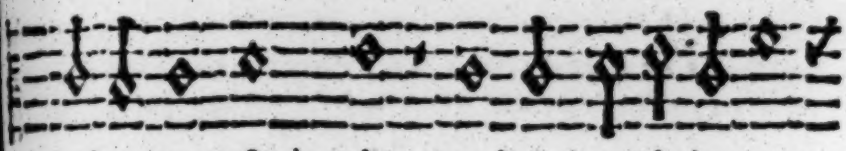


the ſtrangers leſt, and in the ſame traine

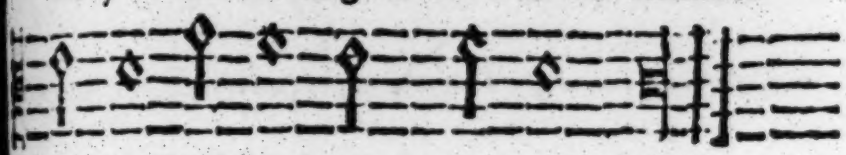


vent: In Iuda God his glorie ſhe de, his

kel



holynes moſte bright. So did the Iſralites



declare his kingdome, power and might.

3 The ſea it ſawe, and ſuddenly,
as all amaſde did flee:
The roaring ſtreames of Iordans flood
reculed backwardly.
4 As rammes afrayde the mountaines ſkipt,
their ſtrength did them forſake:
And as the ſely trembling lambes,
their toppes did beat and ſhake.

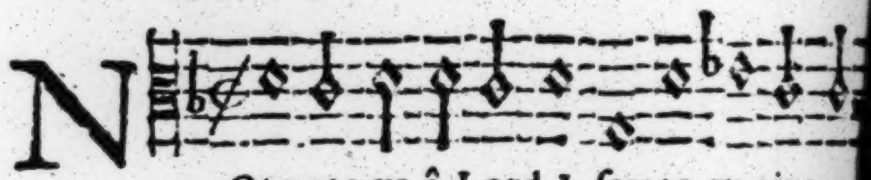
5 What ailde thee, ſea, as, all amaſde
ſo ſuddenly to flee?
Thou reculing waue, of Iordans flood,
why ranne ye backewardly?
6 Why ſtooke ye hilles as rammes afrayde?
why did your ſtrength ſo ſhake?
Why did your toppes as trembling lambes,
for feare quiuer and quake?

7 O earth, confeſſe thy ſouereigne Lord,
and dread his mightie hand:
Before the face of Iacobs God,
feare ye both ſea and land,
8 I meane the God which from hard rockes
doth cauſe maine floodes appeare:
And from the ſtonie flint doth make
guſh out the fountaines cleare.

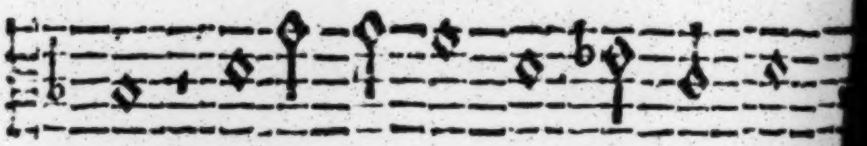
PSALME CXV. W. Whit.

A prayer of the faithfull oppreſt by Idolatrous tyrannies, againſt whome they deſire that God wolde

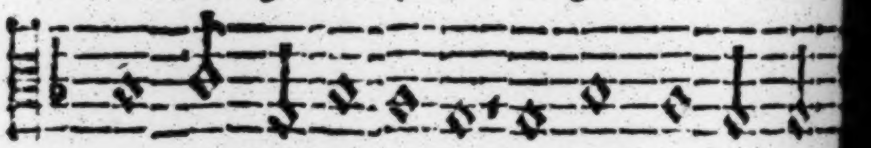
ſuccour them, for as muche as there is no compariſon
betwene him and theyr falſe Gods or Idoles: truſting
moſte conſtantly that God will preſerue them in the
their nede ſeing that he hath adopted and receiued
them to his fauour: promiſing finally, that they will
not be vnmyndeful of ſo great a benefite, if it wold
pleaſe God to heare theyr prayer, and deliuer them by
his omnipotent power.



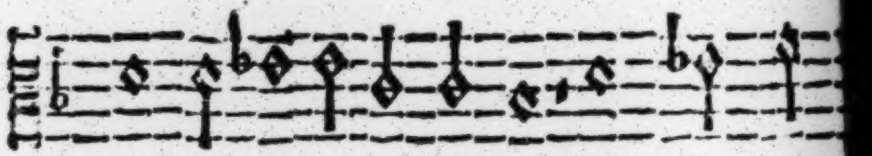
Not vnto vs, ô Lord, I ſay, to vs giue



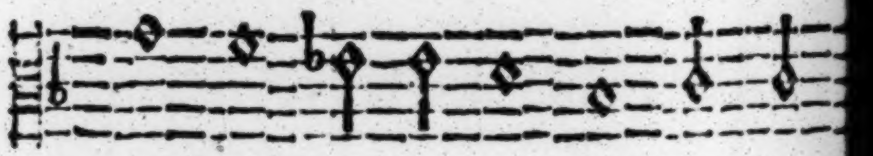
none, But giue all praiſe of grace and trueth



vnto thy Name alone. Why ſhal the Gentiles



ſay to vs as in deſpite, Where is theyr



God they call vpon? where is theyr

heartes delite?

3 Doubles our ſouereigne God,
in heauen ſith on hie:
And worketh what him liketh beſt:
for all things do can he.
4 But their Idoles and Gods,
before whome they do ſtand.
Siluer or golde they are at moſte,
the worke euen of mans hand.

5 A mouth they haue ſpeacheles,
not mouing tongue nor lippes:
And eyes they haue, but ſe no whit,
no more then do dead chippes.
6 Eares they haue, and heare not,
as do the eares of man:
A nole alſo, but to no vſe:
for ſmel nothing they can.

7 Both handes and feete they haue,
in forme there is no lacke:
But nether touche or go they can,
nor yet with throte noyce make.
8 Like vnto them ſhal be
the forgers that them frame:
And lykewiſe ſuche are no leſſe madde,
which call vpon their Name.

9 But thou, ô Iſrael,
in God put confidence:
For to all ſuche an ayde he is,
a buckeler, and defence.
10 And thou tribe of Aaron,
in God put confidence:
For to all ſuche an ayde he is,
a buckler and defence.

11 All ye that feare the Lord,
in God put confidence:
For to all ſuche an eyde he is,

a buckeler and defence.
12 The Lord hath vs in mynde,
and wil vs bleſſe echone:
The houſe, I meane, of Iſrael,
and the tribe of Aaron.

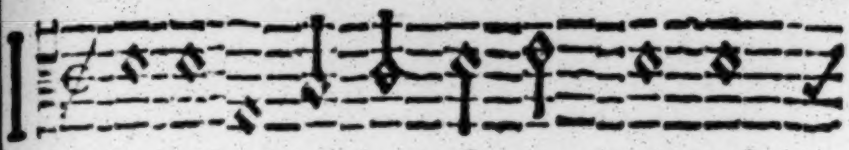
13 And bleſſe wil he all them,
that feare the Lord in dede:
As wel the weake as them of ſtrength,
which ſeke to him at nede.
14 With graces manifolde
the Lord will all you bleſſe:
As wel your ſeede as you your ſelues,
with plentie and increſſe.

15 For ye are deare to him,
that Lord is ouer all:
Which made both heauen and the earth,
and things both great and ſmall.
16 The heauens are the Lordes,
as his owne dwelling place:
But vnto men the earth he giueth,
thereon to runne their race.

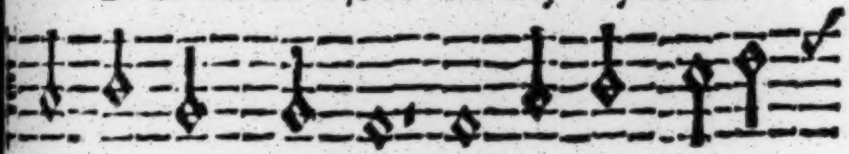
17 Surelie they that are dead,
ſhal neuer praiſe the Lord:
Nor ſucke as in the graue are laid,
ſhall thereunto accord.
18 But we that do here liue,
ſhal thanke the Lord alwayes:
With heart, and mouth ſing thankes wil we:
likewiſe all you him praiſe.

PSALME CXVI. N.

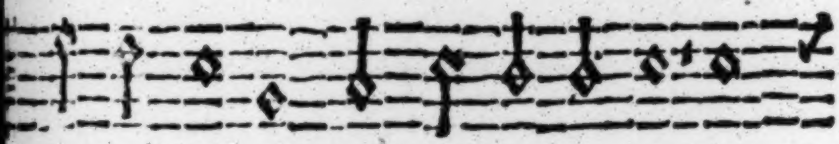
¶ *Dauid being in great danger of Saul in the deſert Maon, perceiuing the great and ineſtimable loue God towarde him, magnifieth ſuche great: mer and proteſteth that he wil be thankful for the ſa*



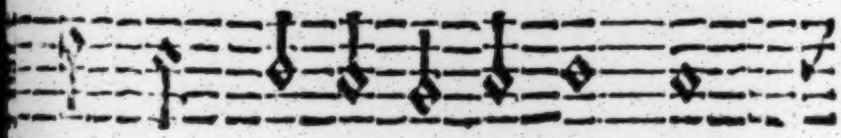
Loue the Lord, becauſe my voyce and



prayer heard hath he: When in my dayes I

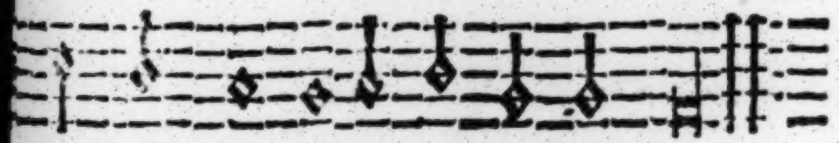


cal'd on him, he bowde his eare to me. Euen



when the ſnares of cruel death, about

beſet me rounde: When paines of hel me



caught, and when, I wo and ſorowe found.

Vpon the Name of God my Lord,
then did I call and ſay:
Deliuer thou my ſoule, ô Lord,
I do thee humbly pray.
The Lord is very mercifull,
and iuſt he is alſo:
Yea our God compaſsion,
doth plentifully ſhowe.

6 The Lord in ſafetie doth preſerue,
all thoſe that ſimple be:
I was in woful miſerie,
and he releued me.
7 And now my ſoule, ſith thou art ſafe,
returne vnto thy reſt:
For largely, lo, the Lord to thee:
his bountie hath expreſt.

8 Becauſe thou haſte deliuered,
my ſoule from deadly thrall:
My moyſted eyen from mourneful teares
my ſlyding feete from fall.
9 Before the Lord, I in the land
of lyf, wil walke therefore:
10 I did beleue, therefore I ſpake
for I was troubled ſore.

11 I ſaid in my diſtreſſe and feare,
that all men lyers be.
12 What ſhall I paye the Lord for all,
his benefites to me?
13 The holſome cup of ſauing health
I thankefully wil take:
And on the Lordes Name I will call,
when I my prayer make.

14 I to the Lord will pay the vowes,
that I haue him behight:
Yea, now euen at this preſent tyme,
in all his peoples ſight.
15 Right deare and precious in his ſight,
the Lord doth aye eſteme
The death of all his holy ones,
what euer men do deme.

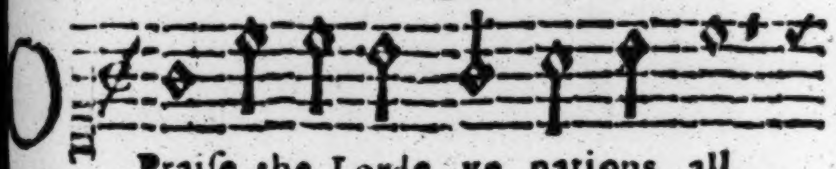
16 Thy ſeruant Lord, thy ſeruant lo,
I do my ſelfe confeſſe,
And handmaydes ſonne: thou Lord haſte broke

the bondes of my diſtreſſe.
n And I wil offer vp to thee,
a ſacrifice of praiſe:
nd I wil call vpon the Name,
of God the Lord alwayes.

d I to the Lord wil pay the vowes,
that I haue him behight:
ea, now euen at this preſent tyme,
in all his peoples ſight.
y Yea, in the courtes of gods ow ne houſe
and in the middes of thee:
Thou Ieruſalem I ſay.
wherefore the Lord praiſe ye.

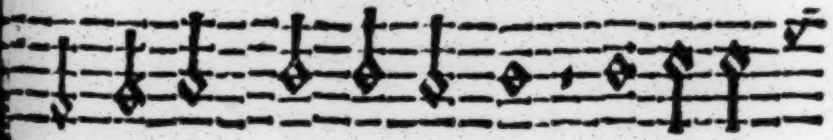
PSALME CXVII. I. C.

Exhorteth the Gentiles to praiſe God, becauſe he hath accompliſhed aſwel to them, as to the Iewes, the promiſe of lyfe euerlaſting by Ieſus Chriſt.

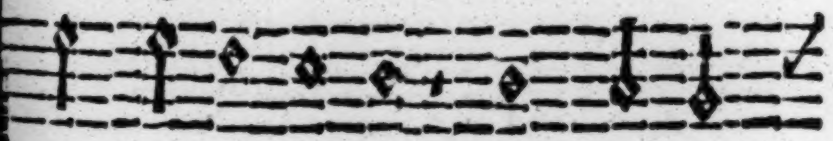


Praiſe the Lorde, ye nations all,

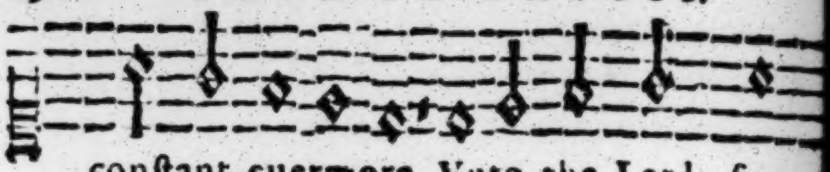
laude him ye people great and ſmall. For



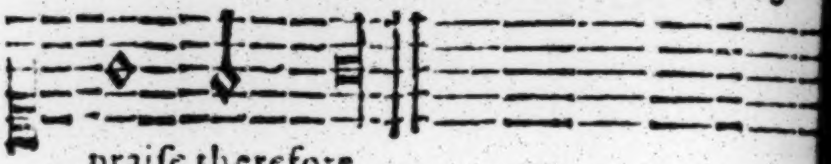
why? his grace and tender loue: To vs is



great, as we wel proue: His treuth is



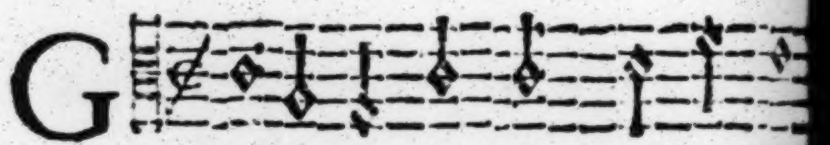
conſtant euermore. Vnto the Lord, ſing



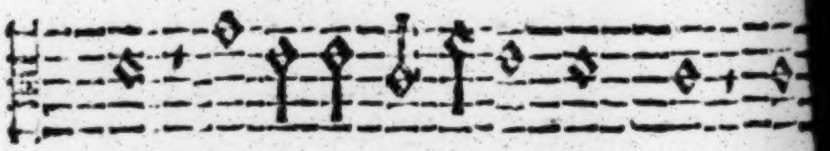
praiſe therefore.

PSALME CXVIII. I. C.

¶ *Dauid reiected of Saul and of the people, at the ty appointed obteined the kingdome. For the why he biddeth all them, that feare the Lord, to be th kefull, and vnder his perſone in all this was Ch painted foorthe, who ſhulde be of his people r ected.*

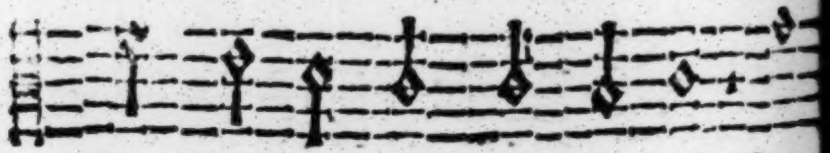


Iue to the Lord all praiſe and ho-

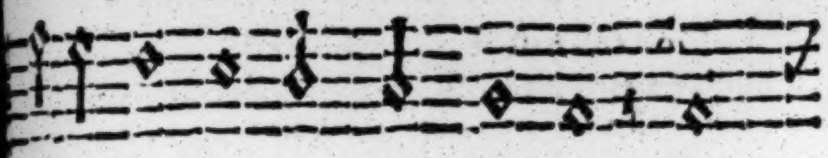


nour, For he is gracious, and kynde. Yea,

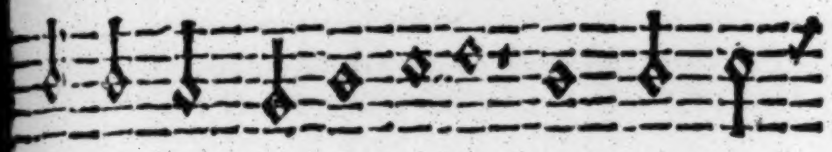
more, his mercy and great fauoure, Doth



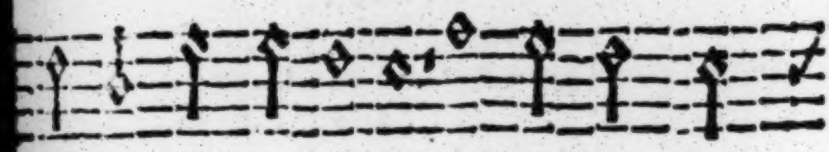
firme abyde world without end. Let



Iſrael, now ſay thus boldly: That



his mercies for euer dure, And let Aa-



rons whole progenie, Confeſſe the ſame

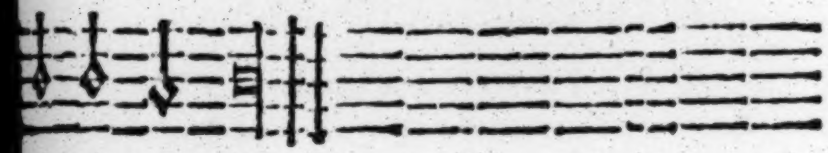


table and ſure.

Let thoſe that feare God them nowe addreſſe,
come and ſing to him therefore:
his great loue and tender kyndnes
maineth ſtil for euermore.
For when with troubles I was preſſed,
then vpon the Lord did call:
he heard my voyce, and me vprayſed,
ſet at large free from all thrall.

The moſte of might (who hearde my complaint)
is with me, my parte to take:
feare therefore ſhal cauſe me to faint
thoughts that man may gainſt me make.
The Lord on my ſyde doth retier,
with ſuche as do me helpe and ayde:
that I ſhall ſee my deſire
on my foes, which me vpbrayde.

8 In God to truſt it is farre better,
Then to vaine man to truſt and ſtand.
9 To truſt in God (I ſay) is ſurer,
Then princes, Lordes of ſea and land.
10 All nations haue me rounde compaſſed
With one conſent: yet in Gods Name
By me they ſhal ſoone be deſtroyed,
And put to flight, rebuke, and ſhame.

11 They haue me rounde about encloſed,
Yea and ſhute vp with one accord:
Yet they by me, ſhalbe deſtroyed,
Euen in the Name, of God the Lord.
12 Lyke bees they came about me ſwarming
But were as fire of thornes put out:
For in Gods Name the euerliuing,
I ſhal confounde them all, no doubt.

13 Thou haſte (ô cruel aduerſarye)
Thruſt ſore at me, with mayne and might,
To cauſe me fall: but lo, contrarye,
For God hath holpe me in my right.
14 My ſtrength and force is God the moſte hye,
Yea, he my ſong is of pleaſance:
For he hath bene in all aduerſitie
Myne helper and deliuerance.

15 The voyce of ioy and freedome, ſhalbe
Within the iuſt mans dwelling place:
Saying beholde, right valiantly
The Lords right hand hathe brought to paſſe.
16 The hand moſte ſtrong of the almightie
Exalted is now preſently:
Of God the Lord, the right hand ſturdie:
Hath done (ſay they) triumphantly.

17 Away, away, enuiers eche one,
For yet, deaths cup ſhal I not proue:
But ſhal ſtil liue, that I may expone

ſhewe abrode, Gods workes above.
The Lord my God, hath me chaſtiſed,
that right ſore (I muſt confeſſe:)
of his goodnes, not deliuered
vnto death, in that diſtreſſe.

Open therefore to me the gates faire,
ſhare the gates of righteouſnes:
through the ſame, I may haue repaire,
praiſe the Lord, his holynes.
This is Gods gate famous and worthy,
wherat the righteous enter ſhal.
For I thee praiſe, Lord, which haſt heard
my deliuerance bene with all.

The ſtone which wholy was refuſed,
of the buylders caſt away:
ſame layed is now, and placed,
the corner chief and ſtay.
Which thing is done, by th'onely working
God, the Lord moſte glorious:
is a wonder is appearing,
our ſights moſte meruelous.

This is (of trueth) the day moſte happy
ch God hath made of his goodnes:
therein make mirth and ioy,
ſing to God with great gladnes.
O Lord, I now beſeche and pray thee,
thou (the King and him mainteyne)
him good lucke, and proſprous to be,
ord, I yet require againe.

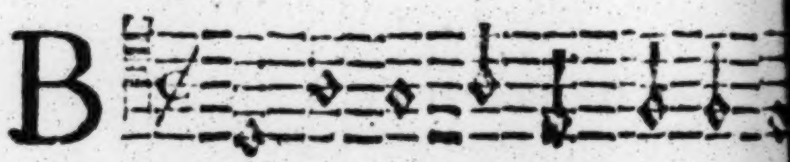
Who in the Name of God moſte holy
come he bleſſed be alway:
wiſhe alſo, ye may be happy
ch in Gods houſe are night and day.
The Lord our God, he is moſte mightie
hath vs giuen light at laſt:

Vnto the hornes of th'Alter holy,
Your ſacrifice now binde ful faſt.

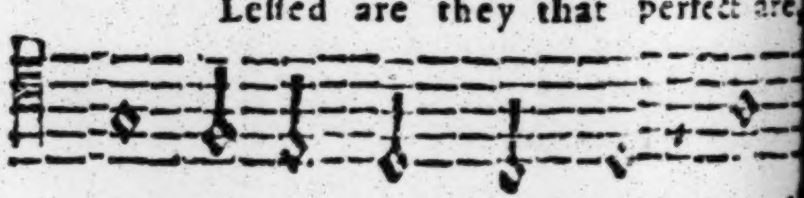
28 Thou art the God in whome I glory,
To thee wil I giue praiſe therefore:
Euen thou my God art, therefore wil I
Laude and exalt thee euermore.
29 Giue to the Lord all praiſe and honour
For gracious is he, and kynde:
Yea more, his mercy and great fauour
Doth aye endure, worlde without end.

PSALME CXIX. W. Whit.

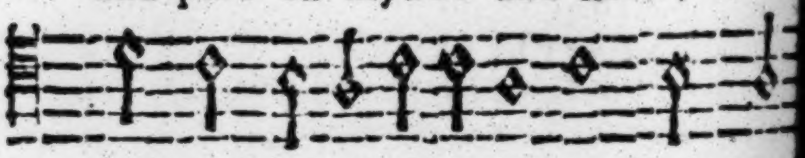
¶ *In this Pſalme is conteined an exquiſite arte, a wonderfull vehemencie in ſetting forth the ſes of Gods Law: wherein the Prophet can no tiffie himſelf, nor ſufficiently expreſſe the affe which he beareth thereunto, adding moreouer notable complaintes and conſolations. Wherefo is mete that all the faithfull haue it alway be heart and in mouth. And in the Ebreue euery verſes beginne with one letter of the Alphabet.*



Bleſſed are they that perfect are,

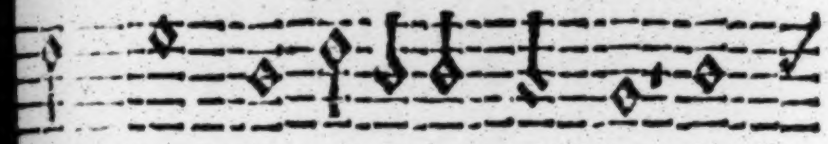


and pure in mynde and heart, Who

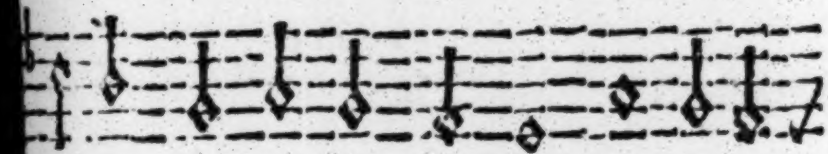


liues and conuerſation, from Cods Law

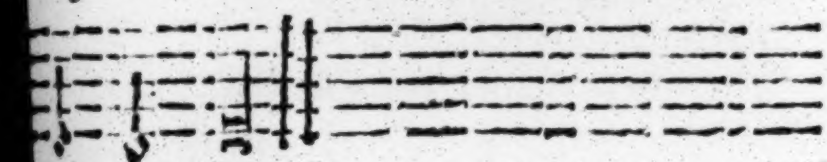
neuer ſtart. Bleſſed are they that giue



them ſelues his Statutes to obſerue, Se-



king the Lord with all theyr heart, and neuer



from him ſwerue.

outles ſuche men go not aſtray,
nor do no wicked thing:
th ſtedfaſtly walke in his paths
without any wandring.
is thy will and commandment,
that with attentiue hede
noble and diuine preceptes
we learne and kepe in dede.

wolde to God it might thee pleaſe,
my wayes ſo to addreſſe:
I might both in heart and voyce,
thy Lawes kepe and confeſſe.
ſhulde no ſhame my lyfe atteint,
whiles I thus ſet myne eyes:
bead my mynde alwayes to muſe
on thy ſacred Decrees.

ten wil I praiſe with vpright heart,

and magnifie thy Name:
When I ſhal learne thy iudgementes iuſt,
and lykewiſe proue the ſame.
8 And wholy wil I giue my ſelfe
to kepe thy Lawes moſte right:
Forſake me not for euer, Lord,
but ſhewe thy grace and might.

BETH.

9 By what meanes may a yong man beſt,
his lyfe learne to amend?
If that he marke and kepe thy worde,
and therein his tyme ſpend.
10 Vnfeinedly I haue thee ſought,
and thus ſeing abyde:
Oh, neuer ſuffer me, ô Lord,
from thy preceptes to flyde.

11 Within myne heart and ſecret thought,
thy wordes I haue hid ſtill:
That I might not at any tyme
offend thy godly wil.
12 We magnifie thy Name, ô Lord,
and praiſe thee euermore:
Thy ſtatutes of moſte worthy fame,
ô Lord, teache me therefore.

13 My lippes haue neuer ceaſde to preach
and publiſhe day and night:
The iudgementes all which did procede,
from thy mouth ful of might.
14 Thy teſtimonies and thy wayes
pleaſe me no leſſe in dede:
Then all the treaſures of the earth
which worldelings make their mede.

15 Of thy Preceptes I wil ſtil muſe,
and therero fraime my talke:
As at a marke, ſo wil I ayme,

thy wayes how I may walke.
Myne onely ioy ſhalbe ſo fixte
and on thy Lawes ſo ſet.
That nothing can me ſo farre blinde
that I thy wordes forget.

GIMEL.

Graunt to thy ſeruant now ſuche grace,
as may my lyfe prolong:
Thyne holy worde then wil I kepe,
both in myne heart and tongue.
Myne eyes which were dimme and ſhut vp
ſo open and make bright:
That of thy Lawe and marueilous workes,
I may haue the cleare ſight.

I am a ſtranger in this earth,
wandring now here now there:
Thyworde therefore to me diſcloſe
my footeſteppes for to cleare.
My ſoule is rauiſht with deſire,
and neuer is at reſt:
Seekth to knowe thy iudgementes hye,
and what may pleaſe the beſt.

The proude men and malicious
thou haſte deſtroyde echone:
Accurſed are ſuche as do not
thyne Heſtes attend vpon.
Lord turne from me rebuke and ſhame,
which wicked men conſpire:
For I haue kept thy Couenantes
with zeale as hote as fire.

The princes great in counſel ſate,
and did againſt me ſpeake:
When thy ſeruant thought how he,
thy Statutes might not breake.
For why? thy Couenantes are my ioye,

and my great heartes ſolace:
They ſerue in ſtede of Counſellers,
my matters for to paſſe.

DALETH.

25 I am, alas, as brought to graue,
and almoſte turnde to duſt:
Reſtore therefore my lyfe againe,
as thy promiſe is iuſt.
26 My wayes when I acknowledged,
with mercy thou didſt heare:
Heare now eftſones and me inſtruct
thy Lawes to loue and feare.

27 Teach me once throughly for to knowe
thy preceptes and thy Lore:
Thy workes then wil I meditate,
and lay them vp in ſtore.
28 My ſoule I fele ſo ſore oppreſt,
that it melteth for grief:
According to thy worde therefore
haſte, Lord, to ſend relief.

29 From lying and deceitfull lippes
let thy grace me defend:
And that I may learne thee to loue,
thyne holy Lawe me ſend.
30 The way of trueth both ſtraight and ſure
I haue choſen and founde:
I ſet thy Iudgementes me before,
which kepe me ſafe and ſounde.

31 Since then, ô Lord, I forced my ſelfe
thy Couenantes to embrace:
Let me therefore haue no rebuke,
nor checke in any caſe.
32 Then will I runne with ioyful cheare,
where thy worde doth me call:
When thou haſt ſet myne heart at large,

and rid me out of thrall.

H E.

Inſtruct me, Lord, in the right trade
of thy ſtatutes diuine:
dit to kepe euen to the end,
myne heart wil I inclyne.
Graunt me the knowledge of thy Law
and I ſhal it obey:
ithheart and mynde and all my might,
I wil it kepe, I ſay.

In the right path of thy Preceptes
guide me, Lord, I require:
ther pleaſure do I wiſh,
nor greater thing deſire.
Inclyne myne heart thy Sawes to kepe
and Couenantes to embrace:
from all filthy auarice,
Lord, ſhield me with thy grace.

From vaine deſire and wordelie luſtes
turne backe myne eyes and ſight:
me the Sprite of lyfe and power,
to walke thy wayes aright.
Confirme thy gracious promiſe, Lord,
which thou haſt made to me:
I am thy ſeruant, and do loue,
and feare nothing but thee.

Reproche and ſhame which I ſo feare,
from me, O Lord expel:
thou doſt iudge with equitie,
and therein doſt excel,
Beholde, myne heartes deſire is bent,
thy Lawes to kepe for aye:
ſtrengthen me ſo with thy grace,
that it performe I maye.

V A V.

41 Thy mercies great and manifolde
let me obteine, ô Lord:
Thy ſauing health let me enioye,
according to thy worde.
42 So ſhal I ſtoppe the ſclandrous mouthes
of lewde men and vniuſt:
For in thy faithful promiſes
ſtandth my comforte and truſt.

43 The worde of trueth within my mouth
let euer ful be preſt:
For in thy Iudgementes wonderful
myne hope doth ſtand and reſt.
44 And while that breath within my breſt
doth naturallyſe preſerue:
Yea, til this worlde ſhalbe diſſolued,
thy Lawe wil I obſerue.

45 So walke wil I, as ſet at large,
and made free from all drede:
Becauſe I ſought how for to kepe
thy Preceptes and thy Rede.
46 Thy noble Actes I wil deſcribe,
at things of moſte great fame:
Euen before Kings I wil them blaſe,
and ſhrinke no whit for ſhame.

47 I wil reioyce then to obey,
thy worthy Heſtes and wil:
Which euermore I haue loued beſt,
and ſo wil loue them ſtil.
48 Myne handes wil I lift to thy Lawes
which I haue dearly ſought:
And practiſe thy Commandementes
I wil in dede and thought.

ZAIN.

49 Thy promiſe which thou madſt to me
thy ſeruant, Lord, remember:

or therein haue I put my truſt,
and confidence for euer.
It is my comforte and my ioye,
when troubles me aſſaile:
were my lyfe not by thy worde,
my lyfe wolde ſoone me faile.

The proude and ſuche as God contemne,
ſtil made of me a ſkorne:
wolde I not thy Lawe forſake,
as he that were forlorne.
But cald to minde, Lord, thy great workes
ſhewde to our fathers olde:
Hereby I felt the ioye ſurmounte
my griefan hundreth folde.

But yet, alas, for feare I quoke,
ſeing how wicked men:
thy Lawe forſoke, and did procure
thy Iudgement: who knowth when?
And as for me, I framde my ſonges
thy Statutes to exalt:
Then I among the ſtrangers dwelt,
and thoughtes gan me aſſalt.

I thought vpon thy Name, ô Lord,
by night when others ſlepe:
for thy Lawe alſo I kepe,
and euer wilt it kepe.
This grace I did obteine, becauſe
thy Couenantes ſwete and deare
I embrace, and alſo kepe
with reuerence and with feare.

HETH.

O God, which art my parte and lot,
my comforte and my ſtay:
That decreed and promiſed
thy Law to kepe alway.

58 Myne earneſt heart did humbly ſue
in preſence of thy face.
As thou therefore haſt promiſed,
Lord graunt me of thy grace.

59 My lyfe I haue examined,
and tryde my ſecret heart:
Which to thy ſtatutes cauſed me
my feete ſtreight to conuert.
60 I did not ſtay nor lynger long,
as they that ſlouthful are:
But haſtely thy Lawes to kepe
I did my ſelfe beware.

61 The cruel bandes of wicked men
haue made of me their preye:
Yet wolde I not thy Lawe forget,
nor from thee go aſtray.
62 Thy righteous Iudgement towarde me
ſo great is and ſo hie:
That euen at mid night wil I ryſe
thy Name to magnifie.

63 Companion am I to all them
which feare thee in their heare:
And nether wil for loue nor dread
from thy Commandementes ſtart.
64 Thy mercies, Lord, moſte plenteouſly
do all the worlde fulfil:
Oh, teache me how I may obey
thy ſtatutes and thy wil.

TETH.

65 According to thy promiſe, Lord,
ſo haſte thou with me delt:
For of thy grace in ſundrie ſortes
haue I thy ſeruant felt.
66 Teache me to iudge alwayes aright,
and giue me knowledge ſure:

For certeinely beleue I do
that thy preceptes are pure.

Yer thou didſt touche me with thy rodde
I erde and went aſtray:
Lnow I kepe thyne holy worde,
and make it all my ſtay.
Thou art both good and gracious,
and giueſt moſte liberally:
Thyne ordinances how to kepe
therefore, ô Lord, teache me.

The proud and wicked men haue forgde,
againſt me many a lye:
Tet thy Commandmentes ſtil obſerue
with all myne heart wil I.
Their heartes are ſwollen with werdlie welth
as greaſe ſo are they fat:
But in thy Lawe do I delite.
and nothing ſeke but that.

Oh, happy tyme, may I wel ſay,
when thou didſt me correct:
For as a guide to learne thy Lawes
thy roddes did me direct.
So that to me thy worde and Lawe,
is dearer manifolde:
Then thouſandes great of ſiluer and golde,
or ought that can be tolde.

I O D.

Seing thyne handes haue made me,
to be thy creature:
Graunt knowledge lykewiſe how to learne Lord,
to put thy Lawes in vre.
So they that feare thee, ſhal reioyce,
when euer they me ſee:
Becauſe I haue learnde by thy worde
to put my truſt in thee.

75 When with thy roddes the worlde is plagude
I knowe the cauſe is iuſt·
So when thou didſt correct me, Lord,
the cauſe muſt nedes be muſt.
76 Now of thy goodnes I thee pray,
ſome comfort to me ſend:
As thou to me thy ſeruant hetſt,
ſo from all il me ſhend.

77 Thy tender mercies powre on me:
and I ſhal ſurely liue:
For ioye and conſolation both,
thy Lawe to me doth giue.
78 Confounde the proude whoſe falſe pretenſe
is me for to deſtroye:
But as for me thyne Heſtes to knowe
I wil my ſelfe employe.

79 Who ſo with reuerence do thee feare,
to me let them retire·
And ſuche as do thy Couenantes knowe,
and them alone deſire.
80 Myne heart without all wauering
let on thy Lawes be bent:
That no confuſion come to me,
whereby I ſhulde be ſhent.

CAPH.

81 My ſoule doth faint and ceaſeth not
thy ſauing Health to craue:
And for thy wordes ſake ſtil I truſt
myne heartes deſire to haue.
82 Myne eyes do faile with loking for
thy worde: and thus, I ſay,
Oh, when wilt thou me comfort, Lord?
why doſt thou thus delay?

83 As a ſkinne bottel in the ſmoke,
ſo am I partcht and dryde:

wil I not out of myne heart
let thy Commandement ſlyde.
Alas, how long ſhal I yet liue,
before I ſee the houre:
on my foes, which me torment,
thy vengeance thou wilt powre?

Preſumpteous men haue digged pittes,
thinking to make me ſure:
is contrarie againſt thy Lawe
myne hurt they do procure.
But thy Commandementes are al true
and cauſeles they me grieue:
thee therefore I do complaine,
that thou mightſt me relieue.

Almoſte they had me cleane deſtroyd
and brought me quite to grounde:
by thy Statutes I abode,
and therein ſuccour founde.
Reſtore me Lord, againe to lyfe,
(for thy mercies excell)
ſo ſhal I thy Couenantes kepe
til death my lyfe expel.

LAMED.

In heauens Lord, where thou doſt dwel
thy worde is ſtabliſht ſure:
ſhall for all eternitie
faſt grauen there indure.
From age to age thy trueth abidth,
as doth the earth witneſſe:
oſe grounde worke thou haſt laide ſo ſure,
as no tongue can expreſſe.

Euen to this day we may wel ſee,
how all things perſeuere
ding to thyne ordinance,
for all things thee reuere.

92 Had it not bene that in thy Lawe,
my ſoule had comfort ſought:
Long tyme yer now in my diſtreſſe
I had bene brought to nought.

93 Therefore wil I thy Preceptes aye
in memorie kepe faſt:
By them thou haſt my lyfe reſtorde,
when I was at laſt caſt.
94 No wight to me can title make,
for I am onely thyne:
Saue me therefore: for to thy Lawes
myne eares and heart inclyne.

95 The wicked men do ſeke my bane,
and thereto lie in waite:
But I the while conſidered
thy noble Actes and great.
96 I ſee nothing in this wide worlde,
at length which hath not end:
But thy Commandment and thy worde,
beyonde all end extend.

M E M.

97 What great deſire and feruent loue
do I beare to thy Lawe?
All the day long my whole deuiſe
is onely on thy Sawe.
98 Thy worde hath taught me farre to paſſe,
my foes in policie:
For ſtil I kepe it as a thing
of moſte excellencie.

99 My teachers which did me inſtruct
in knowledge I excell:
Becauſe I do thy Couenantes kepe
and them to others tell.
100 In wiſedome I do paſſe alſo
the ancient men in dede:

dall becauſe to kepe thy Lawes
I helde it aye beſt rede.

My feete I haue refrained eke
from euerie euil way:
cauſe that I continually
thy worde might kepe, I ſay.
I haue not ſwarued from thy iudgementes
nor yet throuke any del:
why? thou haſt taught me thereby,
to liue godly and wel.

Oh, Lord, how ſwete vnto my taſte,
finde I thy wordes alway?
outles no honie in my mouth,
ſeele ought ſo ſwete I may.
Thy Lawes haue me muche wiſedom learnde
that veterly I hate
l wicked and vngodly wayes
in euerie kynde or rate.

NVN.

Euen as a lanterne to my feete,
ſo doth thy worde ſhine bright:
nd to my pathes, where euer I go,
it is a flaming light.
I haue both ſworne, and wil performe
moſte certeinly doutleſſe:
hat I will kepe thy Iudgementes iuſt,
and them in lyfe expreſſe.

Affliction hath me ſore oppreſt,
and brought me to deathes doore:
Lord as thou haſt promiſed,
ſo me to lyfe reſtore.
The offrings whiche with heart and voyce
moſte frankely I thee giue,
ept, and teach me how I may
after thy Iudgementes liue.

109 My ſoule is aye ſo in myne hand,
that dangers it aſſayle:
Yet do I not thy Lawe forget,
nor it to kepe wil faile.
110 Although the wicked laid their nettes
to catche me at a bray
Yet did I not from thy preceptes,
once ſwerue or go aſtray.

111 Thy Lawe I haue ſo claimde alway,
as myne owne heritage:
And why? for therein I delite
and ſet my whole courage.
112 For euermore I haue bene bent,
thy Statutes to fulfil:
Euen ſo lykewiſe vnto the end,
I wil continue ſtil.

SAMECH.

113 The craftie thoughts and double heart,
I do alwayes deteſt:
But as for thy Lawe and Preceptes
I loued them euer beſt.
114 Thou art myne hid and ſecret place,
my ſhield of ſtrong defence:
Therefore haue I thy promiſes,
lookte for with pacience.

115 Go to therefore ye wicked men,
departe from me anone:
For the Commandementes wil I kepe,
of God my Lord alone.
116 As thou haſt promiſde, ſo performe,
that death me not aſſaile:
Nor let my hope abuſe me ſo,
that through diſtruſt I quaile.

117 Vpholde me, and I ſhalbe ſafe
for ought they do or ſay:

din thy ſtatutes pleaſure take,
wil I both night and day.
Thou haſt trode ſuche vnder thy feete
as do thy Statutes breake:
nought auailth their ſubtilitie:
their counſel is but weake.

Like droſſe thou caſts the wicked one,
where euer they be, or dwel:
erefore can I, as thy ſtatutes,
loue nothing halfe ſo wel.
My fleſh, alas, is taken with feare,
as though it were benomde:
when I ſee thy Iudgementes ſtreicte,
I am as one aſtonde.

A I N.

I do the thing that lawfull is,
and giue to all men right:
ſigne me not to them that wolde
oppreſſe me with their might.
Be for thy ſeruant ſuretie be
in that thing that is good:
proude men giue me not the foile,
which rage as they were wood.

Myne eyes with waiting are now blind
thyne health ſo muche I craue:
eke thy righteous Promiſe, Lord,
whereby thou wilt me ſaue.
Intreat thy ſeruant louingly,
and fauour to him ſhowe:
Statutes of moſte excellencie,
teache me alſo to knowe.

Thyne humble ſeruant, Lord, I am:
oh graunt me t'vnder ſtand:
by thy Statutes I may knowe,
beſt what to take in hand.

126 It is now tyme, Lord to beginne,
for trueth is quite decayde:
Thy Lawe lykewiſe they haue tranſgreſt,
and none againſt them ſayde.

127 This is the cauſe wherefore I loue,
thy Lawes better then golde:
Or Iewelles fine which are eſteemde
moſte coſtely to be ſolde.
128 I thought thy preceptes all moſt iuſt,
and ſo them laide in ſtore:
All craftie and malicious wayes
I do abhorre therefore.

P E.

129 Thy Couenantes are moſte wonderfull
and ful of things profounde:
My ſoule therefore doth kepe them ſure,
when they are tryde and founde.
130 When men firſt entre into thy wordes
they finde a light moſte cleare:
And verie Idiotes vnderſtand
when they it read or heare.

131 For ioye I haue both gapte and breathde
to knowe thy Commandment:
That I might guide my lyfe thereby,
I ſought what thing it ment,
132 With mercy and compaſſion, Lord,
beholde me from aboue:
As thou art wont to beholde ſuche
as thy Name feare and loue.

133 Direct me footeſteppes by thy worde
that I thy wil may knowe:
And neuer let iniquitie
thy ſeruant ouerthrowe.
134 From ſclandrous tongues and deadly harme
preſerue and kepe me ſure:

Precepte then wil I obſerue,
and put them eke in vre.

Thy countenance, which doth ſurmount
the ſunne in his bright hewe:
ſhyne on me, and by thy Lawe
teache me what to eſchewe.
Out of myne eyes great floodes guſh out,
of dreric teares and fell:
when I beholde howe wicked men
thy Lawe kepe neuer a del.

ZADE.

In euerie point, Lord, thou art iuſt,
the wicked though they grudge:
when thou doſt ſentence pronounce,
thou art a righteous iudge.
To render right and flee from guile,
are two chief pointes and hye:
ſuche as thou haſt in thy Lawe
commanded vs ſtreictly.

With zeale and wrath I am conſumde,
and euen pined away:
ſee my foes thy wordes forget,
for ought that I do may.
So pure and perfite is thy worde,
as any heart can deme:
I thy ſeruant nothing more,
do loue or yet eſteme.

And though I be nothing ſet by,
as one of baſe degree:
do I not thyne Heſtes forget,
nor ſhrinke away from thee.
Thy righteouſnes, Lord, is moſte iuſt,
for euer to indure:
thy Lawe is trueth it ſelfe,
moſte conſtant and moſte pure.

143 Trouble and griefe haue ſeaſde on me
and brought me wondrous lowe:
Yet do I ſtil of thy Preceptes,
delite to heare and knowe.
144 The rightoufnes of thy Iudgementes
do laſt for euermore:
Then teache them me, for euen in them,
my lyfe lieth vp in ſtore.

KOPH.

145 With fernent heart I calde and cryde,
now anſwer me ô Lord,
That thy Commandmentes to obſerue,
I may fully accord.
146 To thee my God, I make my ſute,
with moſte humble requeſt:
Saue me therefore, and I wil kepe,
thy Precept and thyne Heſt.

147 To thee I crye, euen in the morne,
before the day waxe light:
Becauſe that I haue in thy worde,
my confidence whole plight.
148 Myne eyes preuent the watch by night
and yet they call, I wake:
That by deuiſing of thy worde
I might ſome comfort take.

149 Incline thyne eares to heare my voyce,
and pitie on me take:
As thou waſt wont, ſo Iudge me, Lord,
leſt lyfe me ſhulde forſake.
150 My foes drawe nere, and do procure,
my death maliciouſly:
Which from thy Law are farre gone backe,
and ſtrayde from it lewdly.

151 Therefore, ô Lord, approche thou neare
for nede doth ſo require:

nd all thy Preceptes true they are,
then helpe I thee deſire.
: By thy Commandmentes I haue learnde,
not now, but long ago:
hat they remaine for euermore,
thou haſt them grounded ſo.

RES.

; My trouble and affliction,
conſider and beholde:
eliuer me, for of thy Lawe
I euer take faſt holde.
4 Defend my good and righteous cauſe,
with ſpede me ſuccour ſend:
em death, as thou haſt promiſed,
Lord, kepe me, and defend.

; As for the wicked, farre they are
from hauing health and grace:
hereby they might thy Statutes knowe
they enter not the trace.
; Grea: are thy mercies, Lord, I graunt:
what tongue can them atteine?
las thou haſt me iudgde yer now,
ſo let me lyfe obteine.

; Though many men did trouble me,
and perſecute moſte ſore:
from thy La es I neuer ſhronke,
nor went a wrie therefore.
And trueth it is: for grief I dye,
when I theſe traitors ſee:
uſe they kepe no whit thy worde,
nor yet ſeke to knowe thee.

Beholde for I do loue thy Lawes,
with heart moſte glad and faine:
ou art good and gracious, Lord,
reſtore my lyfe againe.

160 What thy worde doth decre, muſt be,
and ſo it hath bene euer:
Thy righteous Iudgements are alſo
moſte true, and decay neuer.

SCHIN.

161 Princes haue ſought by crueltie
cauſeles to make me crouche:
But all in vaine: for of thy worde
the feare did myne heart touche.
162 And certeinely euen of thy worde
I was more merie and glad,
Then he that of riche ſpoiles and preye,
great ſtore and plentie had.

163 As for all lies and falſitie,
I hate moſte and deteſt:
For why? thyne holy Lawe do I
aboue all things loue beſt.
164 Seuen tymes a day I praiſe thee, Lord,
ſinging with heart and voyce:
Thy righteous Actes and wonderfull
ſo cauſe me to reioyce.

165 Great peace and reſt ſhal all ſuch haue,
which do thy Statutes loue:
No danger ſhall theyr quiet ſtate,
impare or once remoue.
166 Myne onely health and comfort, Lord,
I looke for at thy hand:
And therefore haue I done thoſe things,
which thou didſt me command.

167 Thy Lawes haue bene myne exerciſe,
which my ſoule moſte deſirde:
So muche my loue to them was bent,
that nought els I requirde
168 Thy Statutes and commandements,

I kept, thou knowst, aright:
all the things, that I haue done,
are present in thy sight.

TAV.

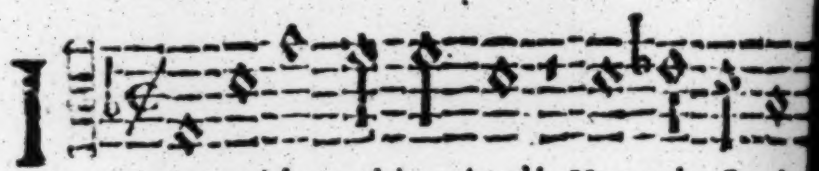
O Lord, let my complaint and crye,
before thy face appeare:
as thou hast me promise made,
so teache me thee to feare.
Myne humble supplication,
towarde thee let finde accesse:
graunt me, Lord, deliuerance:
for so is thy promise.

Then shal my lippes thy praises speake
after moste ample sort:
thou thy Statutes hast me taught,
wherein standth all comfort.
My tongue shal sing and preache thy worde
and on this wise say shall:
famous Actes and noble Lawes,
are iust and perfect all.

Stretch out thyne hand, I thee beseche,
and spedely me saue:
thy Commandments to obserue,
chosen, ô Lord, I haue.
Of thee alone, Lord, I craue health:
for other I knowe none:
in thy Lawe, and nothing els
I do delite alone.

Graunt me therefore long dayes to liue
thy Name to magnifie:
of thy Iudgementes mercyfull
let me the fauour trie.
For I was loste, and went astraye,
muche lyke a wandring shepe:
seke me, for I haue not failde,
thy Commandmentes to kepe.

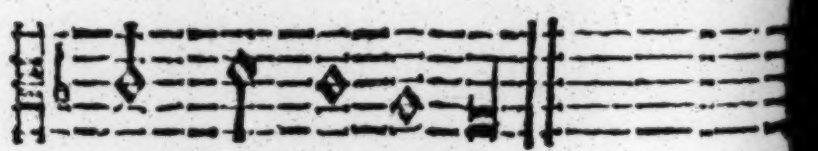
¶ *The prayer of Dauid being now baniſhed among t barbarous peop'e of Arabia, by the falſe reportes enuious flatterers. And therefore he lamenteth long abede among thoſe infideles who were giuen all lyde of wickednes and contention.*



IN trouble and in thrall, Vnto the Lord

I call, And he doth me comfort. Deliuer

me, I ſay, From lyers lippes alway, And



tongues of falſe reporte.

3 What vantage or what thing
Geiſt thou thus for to ſting,
Thou falſe and flattring lyer?
4 Thy tongue doth hurte I wene,
No leſſe then arowes kene,
Of whote conſuming fyer.

5 Alas, to long I ſlake
within theſe tentes ſo blake,
(Which Kedars are by name:)
By whome the folke cleft,

nd all of Iſakes ſeed,
e put to open ſhame.

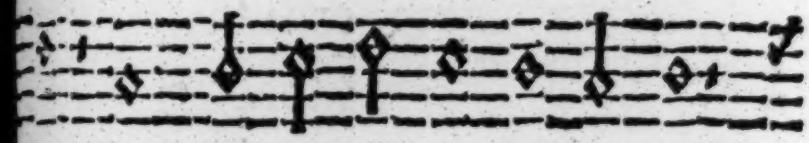
With them that peace did hate
ame a peace to make,
d ſet a quiet life:
But when my worde was tolde,
uſeles I was controlde,
them that wolde haue ſtrife.

PSALME CXXI. W. Whit.

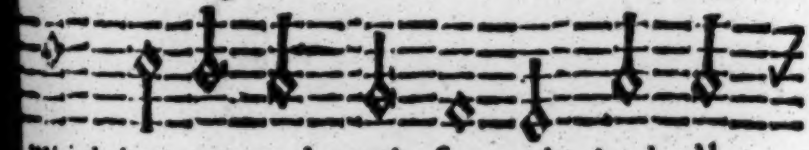
The prophet ſheweth by his owne example that the faithful out to loke for all theyr ſuccour of God alone, who wil gouerne and giue good ſucceſſe to all theyr godly enterpriſes.

Lift myne eyes to ſi on hill, From

whence I do attend, That ſuccour God me



ſend. The mightie God me ſuccour will,



Which heauen and earth framed, And all

thinge therein named.

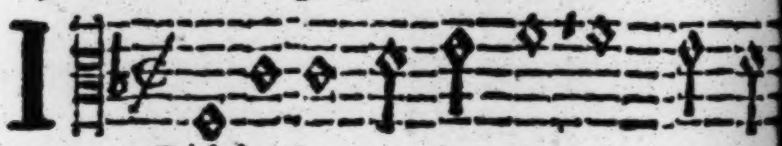
3 Thy foote from ſlip he wil preſerue,
And wil thee ſafely kepe:
For he wil neuer ſlepe.
4 Lo, he that Iſrael doth conſerue,
No ſlepe at all can him catche,
But his eyes ſhal euer watche.

5 The Lord is thy warrant alway,
The Lord eke doth thee couer,
As at thy right hand euer.
6 The ſunne ſhal not thee partch by day,
Nor the moone (not halfe ſo bright)
Shal with colde thee hurt by night.

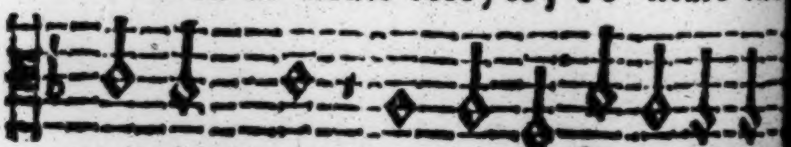
7 The Lord wil kepe thee from diſtreſſe,
And wil thy lyfe ſure ſaue:
And thou alſo ſhalt haue.
8 In all thy buſines good ſucceſſe,
Where euer thou goeſt in or out,
God wil thy things bring about.

PSALME CXXII. W. Ke.

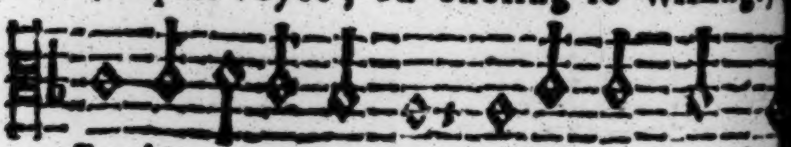
¶ *Dauid reioyceth in the Name of the faithfull, God hathe accompliſhed his promiſe, and place Arke in Sion: for the which he giueth thanke prayeth for the proſperitie of the Church.*



I Did in heart reioyce, To heare the

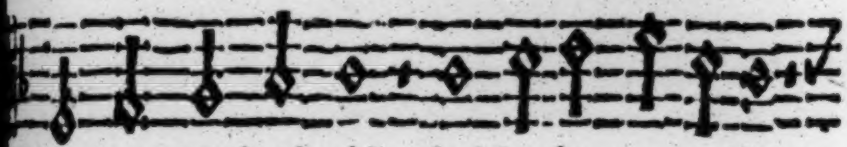


peoples voyce, In offering ſo willingly

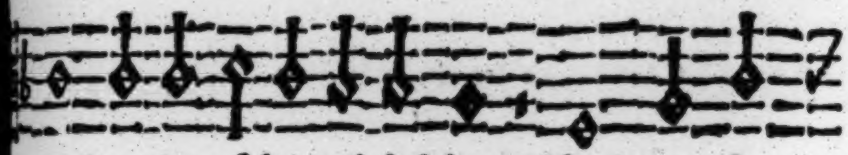


For let vs vp, ſay they. And in the Lords ho

pray: thus ſpake the folke ful louingly. Our

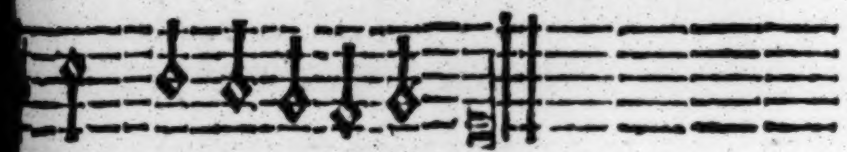


kete that wandred wide. Shal in thy gates abide,



O thou Ieruſalem ful faire, Which art ſo

ſemely ſet, muche lyke a citie net, The



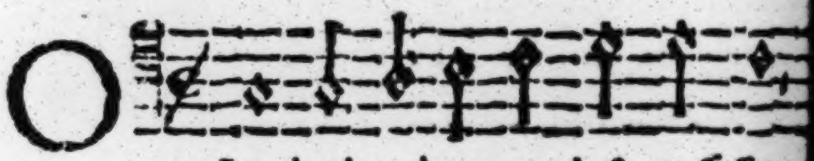
lyke whereof is not els where.

The tribes with one accorde,
e tribes of God the Lord,
e thither bent their way to take:
God before did tel
t there his Iſrael
eyr prayers ſhulde together make.
for there are thrones erect,
d that for this reſpect,
ſet foorth iuſtice orderly
ich thrones, right to mainteine,
Dauids houſe perteine,
folke to Iudge accordingly.

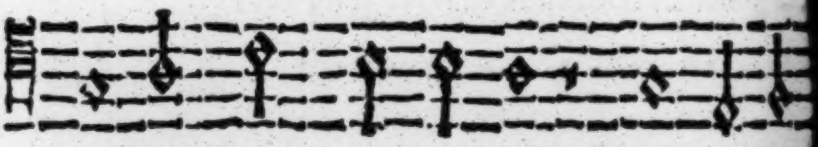
6 To pray let vs not ceaſe,
For Ieruſalems peace,
Thy friendes God proſper mightely.
7 Peace be thy walles about,
And proſper thee throughout
Thy palaces continually.
8 I with thy proſprous ſtate,
For my poore brethrens ſake,
That comfort haue by meanes of thee.
9 Gods houſe doth me allure,
Thy welth for to procure
So muche alwayes as lieth in me.

PSALME CXXIII. Tho. Ster.

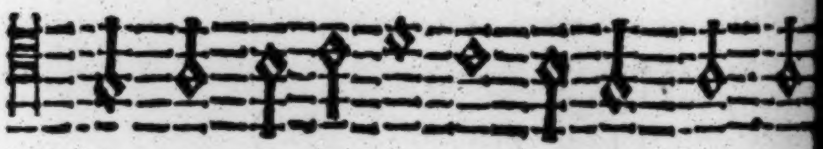
¶ *A prayer of the faithfull, which are afflicted by wicked worldlings and contemners of God.*



O Lord that heauen doſt poſſeſſe.



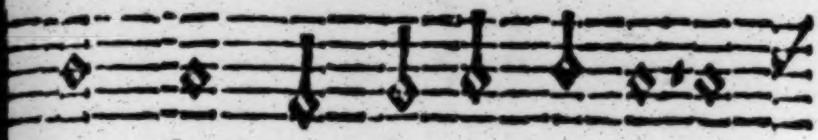
I lift myne eyes to thee: Euen as the



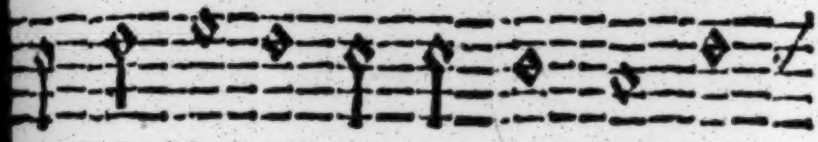
ſeruant lifteth his, his maſters handes to

ſee. 2 As handmaides watche their maiſtres

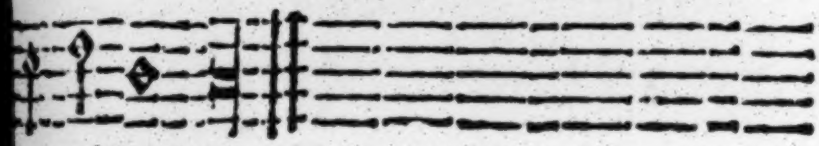
han



handes, ſome grace for to archieue: So



we behold the Lord our God, till he

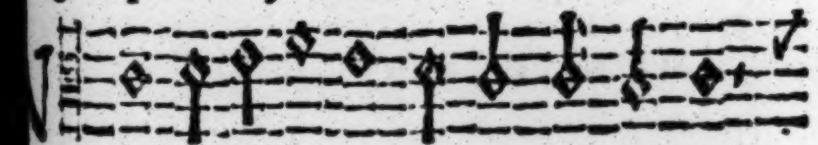


do vs forgiue.

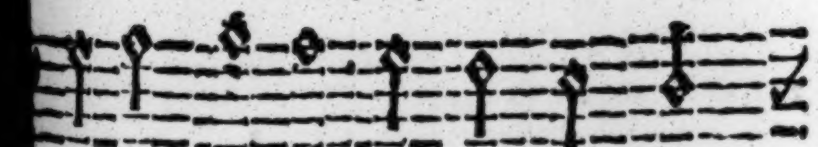
And graunt vs thy compaſſion,
and mercie in thy ſight:
we be filde and ouercome,
with hatred and deſpight.
Our mindes be ſtufte with great rebuke
the riche and worldely wiſe:
make of vs their mocking ſtocke,
the proude do vs deſpiſe.

PSALME CXXIIII. W. Whit.

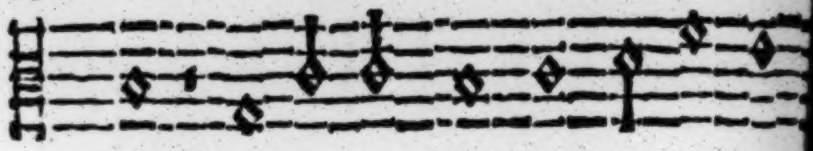
*The people of God, being deliuered out of a great dã-
ger, acknowledge not to haue eſcaped by their owen
power, but through the fauour of God, and ſhewe in
what great peril they were.*



NOw Iſrael may ſay, and that truely,



If that the Lord had not our cauſe main-



teinde, If that the Lord had not our right

ſuſteinde, When all the worlde againſt vs f

rioufly, Made theyr vproares, and ſaid we

ſhuld all dye.

3 Now long ago
they had deuourde vs all,
And ſwallowde quicke,
for ought that v e coulde deme:
Suche was their rage,
as we might wel eſteme.
4 And as the floods
with mightie force do fall,
So had they now
our lyfe euen brought to thrall.

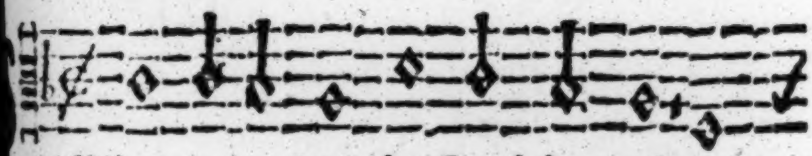
5 The raging ſtreames,
moſte proude in roaring noyce,
Had long a go
ouerwhelmde vs in the depe:
6 But loued be God,
which doth vs ſafely kepe
From bloodie teeth,

and their moſte cruel voyce,
Which as a preye
to eat vs wolde reioyce.

Euen as the birde
out of the foulers gren
Kapth away,
right ſo it farth with vs:
Lke are their nettes,
and we haue ſcaped thus.
God that made heauen
and earth, is our helpe then:
Name hath ſaued
vs from theſe wicked men.

PSALME CXXV. W. Ke.

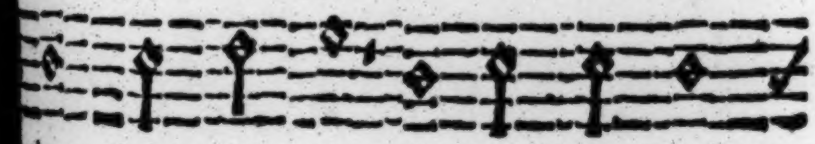
Deſcribeth the aſſurance of the faithfull in theyr afflictions, and deſireth theyr welth, and the deſtruction of the wicked.



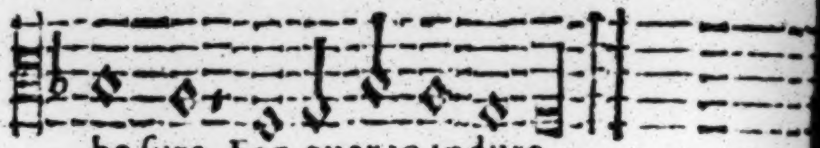
Vche as in God the Lord do truſt, as

mount Sion ſhal firmely ſtand, And be re-

moued at no hand, The Lord will counte



them right and iuſte, So that they ſhall



be ſure, For euer to indure.

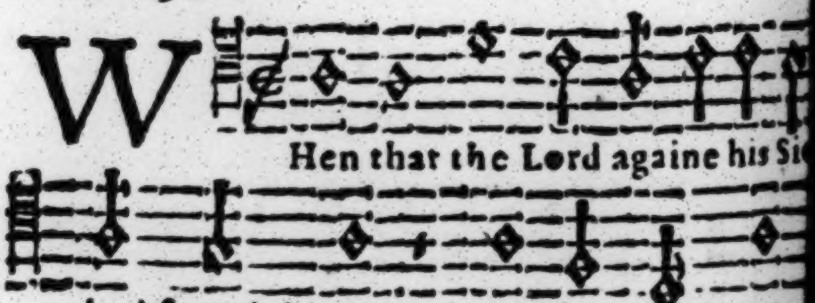
2 As mightie mountaines huge and great,
Ieruſalem about do cloſe:
So wil the Lord be vnto thoſe,
Who on his godly wil do wayte.
Suche are to him ſo deare,
They neuer nede to feare.

3 For though the rightous trye doth he,
By making wicked men his rodde:
Leſt they through grief forſake their God
It ſhal not as theyr lot ſtil be.
4 Giue, Lord, to thoſe thy light,
Whoſe heartes are true and right.

5 But as for ſuche as turne aſide,
By croked wayes which they out ſought,
The Lord wil ſurely bring to nought,
With workers vile they ſhal abide:
But peace with Iſrael
For euermore ſhal dwel.

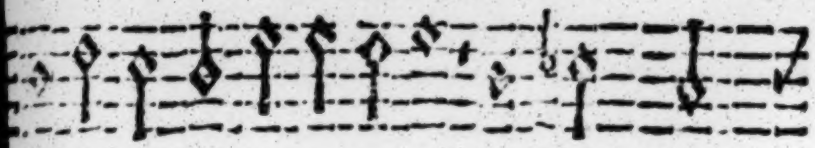
PSALME CXXVI. W. Ke.

¶ *This Pſalme was made after the returne of the pie from Babylon, and ſheweth that the mea their deliuerance was wonderfull, after the ſen yeares of captiuitie foreſpoken by Ieremie. Chap. and 29.10.*



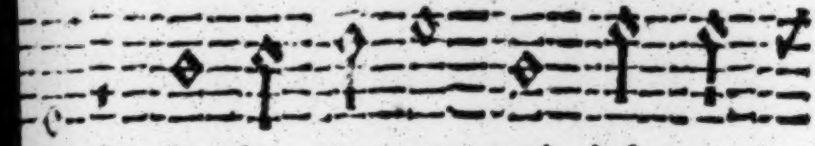
WHen that the Lord againe his Si

had foorth brought, From bondage great,

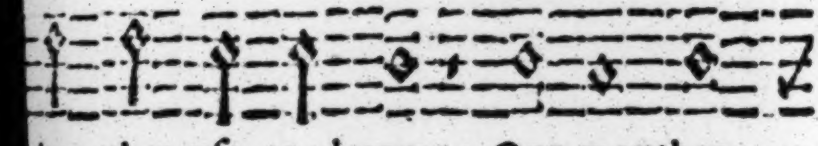


and alſo ſeruitude extreme, His worke was

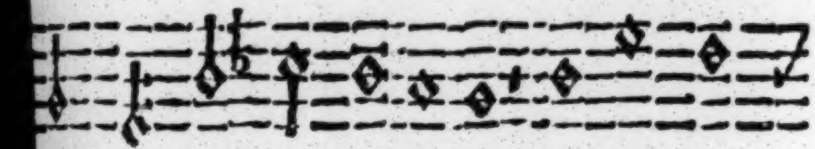
ſuche, as did ſurmount mans heart and



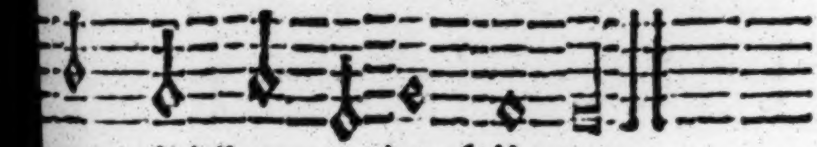
thought, So that we were muche lyke to



them that vſe to dreame: Our mouthes



were with laughter filled then, And eke our



tongues did ſhowe vs ioyefull men.

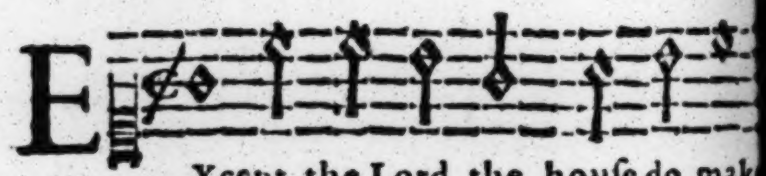
heathen folke
were forced then, this to confeſſe,
that he Lord
for them alſo great things had done.
muche more we,
and therefore can confeſſe no leſſe:
fore to ioye
we haue good cauſe as we begonne.
ord, go foorth,

thou canſt our bondage end,
As to deſertes
thy flowing riuers ſend.

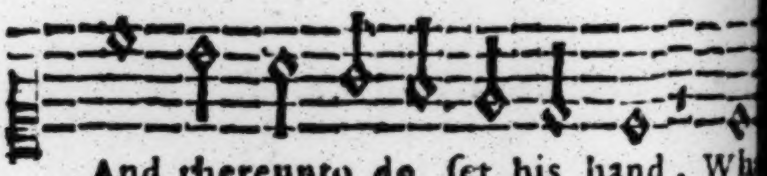
5 Ful true it is,
that they which ſowe with teares in dede
A time vil come,
when they ſhal reape in mirth and ioye
6 They went and wept
in bearing of their precious ſede,
For that their foes
ful often tymes did them anoye:
But their returne
with ioye they ſhal ſure ſee,
Their ſheaues home bring
and not impeded be.

PSALME CXXVII. W. Whit

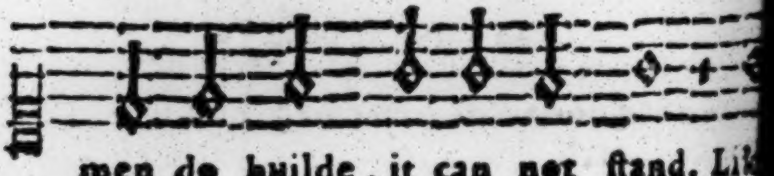
¶ *It is not mans wit, power or labour, but t goodnes of god that giueth riches, preſerueth nes and countries, and graunteth nouriſhemen children.*



Except the Lord the houſe do mak

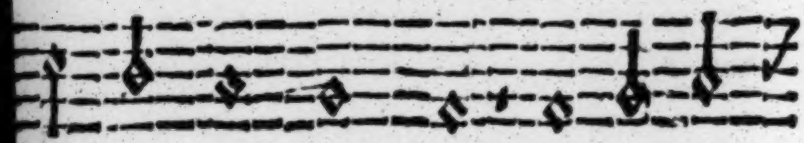


And thereunto do ſet his hand, Wh



men do builde, it can not ſtand. Lik

wiſe in vaine men vndertake, Cities and



holdes to watch and warde, Except the

Lord be their ſafegarde.

ough ye ryſe early in the morne,
ſo at night go late to bed,
ful hardly with browne bread,
ere your labour loſte and worne:
ey whome God doth loue and kepe,
e all things with quiet ſlepe.

refore marke wel, when euer ye ſee,
nen haue heirs t'enioye their land.
e gift of Gods owne land,
od him ſelfe doth multiplie
great liberalitie
eſſing of poſteritie.

d when the children come to age,
growe in ſtrength and actiuenes,
ſone, and in comelines:
a ſhaft ſhot with courage
that hath a moſte ſtrong arme,
not ſo ſwift, nor doth lyke harme.

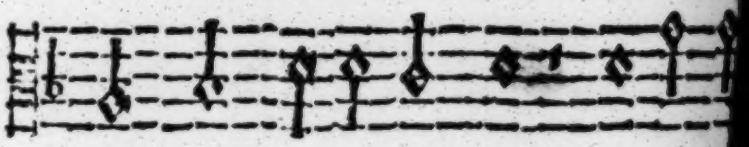
el is him that hath his quiuer
t with ſuche artilerie:
en in peril he ſhalbe,
one ſhal neuer ſhake nor ſhiuer,

When that he pleadth before the iudge,
Againſt his foes which beare him grudge.

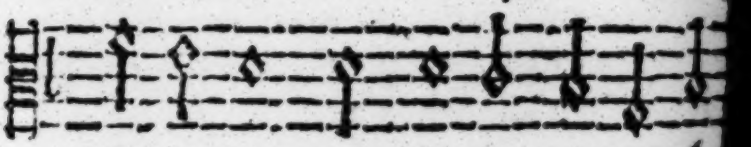
PSALME CXXVIII. Tho. Ste

¶ *He deſcribeth the proſperous eſtate of them th*
maried in the feare of God, ioyning with all, th
miſe of Gods bleſſings to all the that line in th
nurable eſtate, according to his commandements.

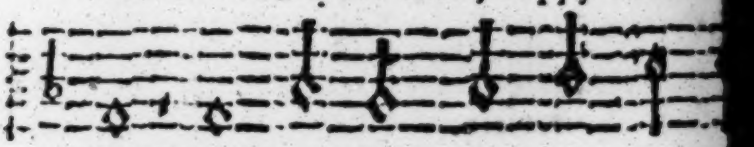
Bleſſed art thou that feareſt God



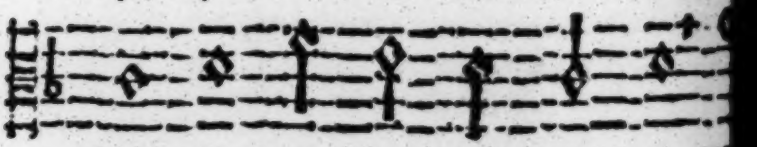
and walkeſt in his waye : For of th



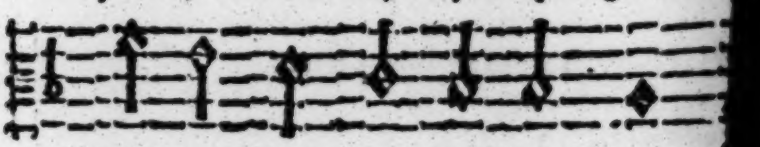
labour thou ſhalt eate, happy art thou



ſay, Lyke frutefull vines on the hou



ſydes, ſo doth thy wyfe ſpring out: T



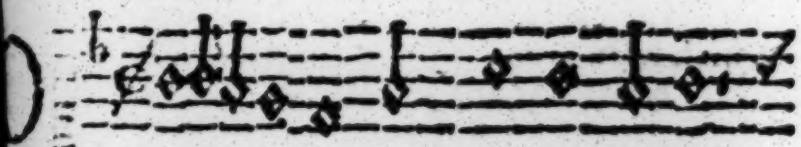
children ſtand lyke oliue plantes, t

table rounde about.

Thus art thou bleſt that feareſt God,
and he ſhal let thee ſee:
The promiſed Ieruſalem,
and his felicitie.
Thou ſhalt thy childrens children ſee,
to thy great ioyes increaſe,
And lykewiſe grace on Iſrael,
proſperitie and peace.

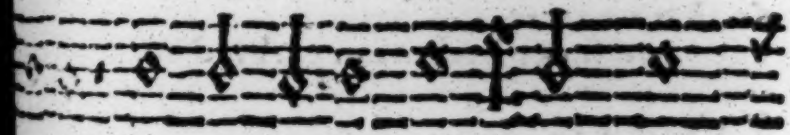
PSALME CXXIX. W. Whit.

The admonisheth the Church to reioyce, though it haue been afflicted in all ages: For God wil deliuer it, and the enemies for all their glorious ſhewe, ſhal ſuddenly be deſtroyed.

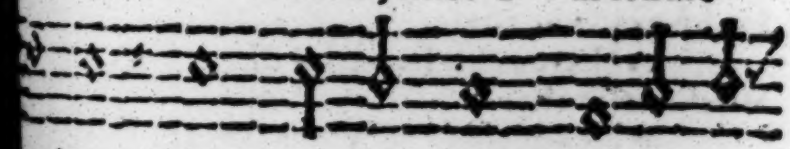


F Iſrael this may now be the ſong:

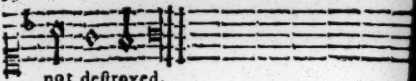
Euen from my youth my foes haue oft me



noyed: A thouſand ils, ſince I wastendre



ond yong, They haue me wrought, yet was I



not deſtroyed.

3 As yet I beare
the markes in bone and ſkine,
That one wolde thinke
that the plowe men with their plowes
Vpon my backe
haue made their balkes farre in:
For lyke plowde grounde,
euen ſo haue I long forowes.

4 But yet the Lord,
which doth all things iuſtly,
Hath cut the ropes,
and ſo ſtayde the wickeds rage.
5 Euen ſo ſhall all
ſuch periſh ſhamefully,
Which hate Sion,
or wiſh it any domage.

6 All ſuche men ſhal
be lyke the graſſe that growth
Vpon the walles,
or toppes of houſes moſte hye,
Which ſuddenly,
or one beware, withreth:
So that no frute
on ſuche herbes can gathred be.

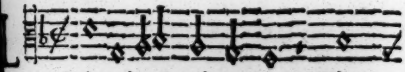
7 Neuer man ſawe
that any mower mowde
Suche graſſe as that,
or thereof his hand did fil:
Muche leſſe that he,
which glaineth of that is ſowde,
Vnder his arme

bare ſome thing his houſe vntil.

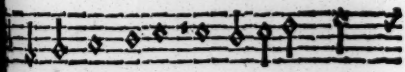
Nor yet that he
that paſſeth by that way,
ſaith to the reapers,
God ſaue you, or God ſpede.
So no man doth
with them good lucke, I ſay,
Or pray that God
wolde for their worke graunt then mede.

PSALME CXXX. W. Whit.

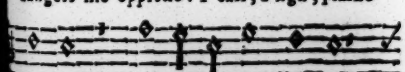
An effectuous prayer of him that for his ſinnes had ſuſteined great afflictions, and notwithſtanding he fully truſteth, and aſſureth him ſelfe to obteine mercie and forgiuenes of his ſinnes, and at length deliuerance from all euill.



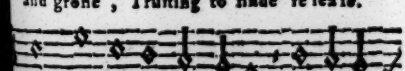
Ord to thee, I make my mone, When



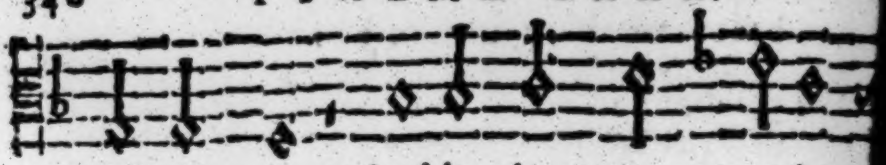
dangers me oppreſſe: I call, I ſigh, plaine



and grone, Truſting to finde releaſe.



Heare now, ô Lord, my requeſt, For it is



full due tyme: And let thyne eares aye be

preſt, Vnto this prayer myne.

3 O Lord my God, if thou waye
Our ſinnes, and them peruſe,
Who ſhal then eſcape, and ſay,
I can my ſelfe excuſe?
4 But, Lord, thou art mercifull,
And turnſt to vs thy grace,
That we with heartes moſte careful
Shulde feare before thy face.

5 In God I put my whole truſte:
My ſoule waith on his wil:
For his promiſe is moſte iuſt,
And I hope therein ſtil.
6 My ſoule to God hath regarde,
Wiſhing for him alway,
More then they that watche and warde,
To ſee the dawning day.

7 Let Iſrael then beldely
In the Lord put his truſt:
He is that God of mercie,
That his deliuer muſt.
8 For he it is that muſt ſaue,
Iſrael from his ſinne,
And all ſuche as ſurely haue
Their confidence in him.

PSALME CXXXI. M.

¶ *Dauid charged with ambition and gredy deſire of raygne, proteſteth his humilitie and modeſtie before God, and teacheth all men what they ſhulde do.* ¶

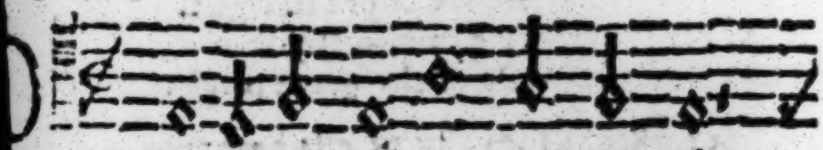
¶Sing this as the 69. Pſalme.

LOrd I am not puſt vp in mynde,
I haue no ſkorneful eye:
I do not exerciſe my ſelfe
in things that be to hye.
But as a childe that wayned is,
euen from his mothers breſt:
haue I Lord behaued my ſelfe,
in ſilence and in reſt.

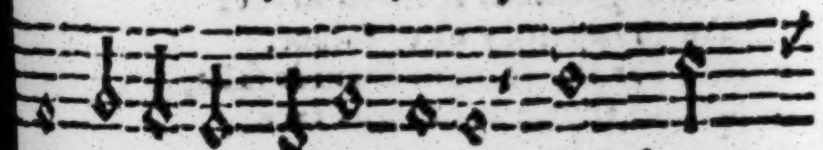
O Iſrael, truſt in the Lord,
let him be all thy ſtay:
from this tyme foorth for euermore,
from age to age I ſay.

PSALME CXXXII. I. C.

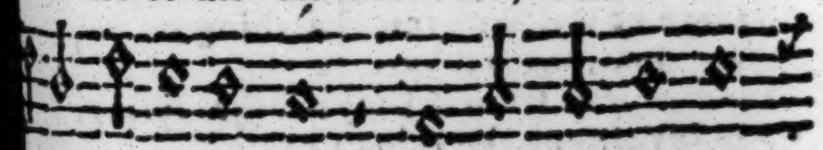
The faithful grounding on Gods promiſe made vnto Dauid, deſireth that he wolde eſtabliſhe the ſame, both as touching his poſteritie and the building of the Temple, to praye there as was foreſpoken.



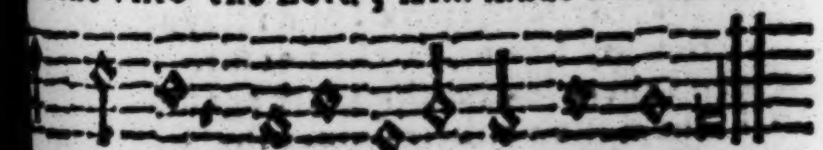
F Dauid, Lord, in mynde recorde,



And eke of his afflictions all, Who ſware



nothe vnto the Lord, And made a ſolemne



ve with all: Saying to Iacobs mightie God.

3 This promiſe, Lord, to thee I make,
Myne houſe not enter in wil I
4 Nor reſt vpon my couche wil take,
Ne once giue ſlepe vnto myne eye,
Or yet myne eye lids cloſe from wake.

5 Vntil I for the Lord prouide,
And finde ſome place his owne to be,
Where Iacobs mightie God may byde
And plant his houſe, eternally
There to remaine from tyme to tyde.

6 Beholde the ſame then heare did we,
In Ephrata that frutefull grounde,
Which is right pleaſant vnto thee:
And haue thy dwelling place out founde
Within the foreſts fieldes to be.

7 Thy Tabernacles there once pight,
To worſhip thee, we wil be preſt
Before thy footeſtoole there in ſight.
8 Aryſe therefore come to thy reſt,
Thou, and the Arke of thy great might.

9 Let righteouſnes thy prieſts embrace,
A precious garment it them make:
Giue to thyne holy ones ſolace.
10 And for thy ſeruant Dauids ſake,
Refuſe not thyne anointeds face.

11 To Dauid, God in trueth did ſweare,
And ſure he wil performe that thing.
Saying doutles, I wil vpreare
The frute that from thy loynes ſhal ſpring,
Vpon thy throne the rule to beare.

12 If that thy ſonnes my bond retayne,
And from my Lawes, abacke not ſlit.
Which I them learne: this grace againe
Wil I them ſhewe, their ſonnes ſhal ſit
Vpon thy ſeate, aye to remayne.

13 For God hath choſen mount Sion,
Where to abyde he lyketh wel:
14 Saying, this is my reſt alone,
For euermore, I here wil dwel,
My whole delite is ſet thereon.

15 I doutles wil her victuals bleſſe,
Her poore with bread eke ſatiſſie:
And clothe her prieſtes with healthfulnes
Yea all her good men cauſe wil I,
To ſhout and crye for ioyfulnes.

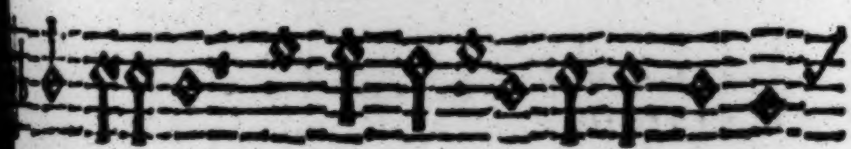
16 My ſeruant Dauids horne of might
In her, wil I make budde and ſpring:
For I ordayned haue a light
To myne anoynted Chriſt and King,
(Here to remaine in all mens ſight)

17 But I wil clothe his enmies all
With vile reproche, rebuke and ſhame
Whereas his crowne Imperiall
Yate his honour and great fame
Upon his head ſtil floriſh ſhall.

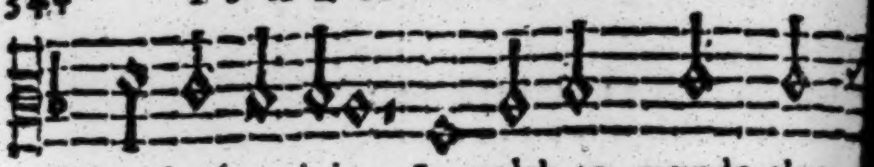
PSALME CXXXIII. W. Whit.

This Pſalme conteineth the commendation of brotherly amitie among the ſeruantes of God.

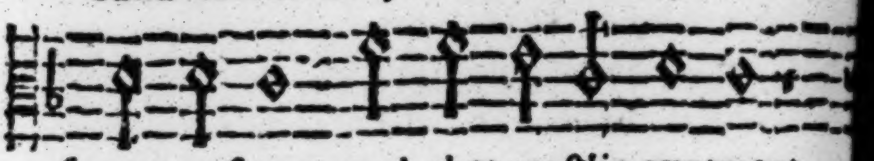
How happy a thing it is, and ioy-



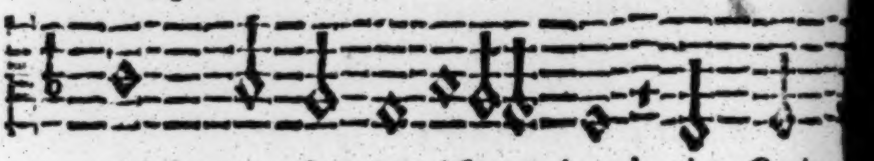
full for to ſee, Brethré together faſt to hold the



band of amitie, It calth to mynde that



ſwete perfume, and that coſtlie oyntment,



whiche on the Sacrificers head, by Gods

precept was ſpent.

2 It wet not Aarons head alone,
but drencht his beard throughout:
And finally it did runne downe
his riche attire about.

3 And as the lower grounde doth drinke,
the dewe of Hermon hil,
And Sion with his ſiluer droppes
the fieldes with frute doth fil.

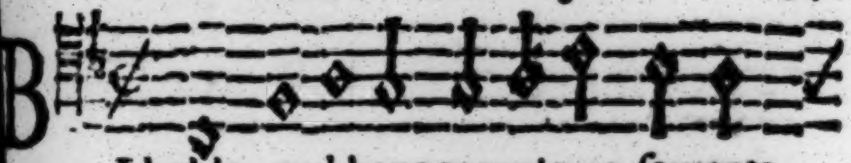
4 Euen ſo the Lord doth powre on them,
his bleſſings manyfolde,
Whoſe heartes and myndes without al guile
this knot do kepe and holde.

¶ This laſt verſe is ſong with the two laſt clauſes.

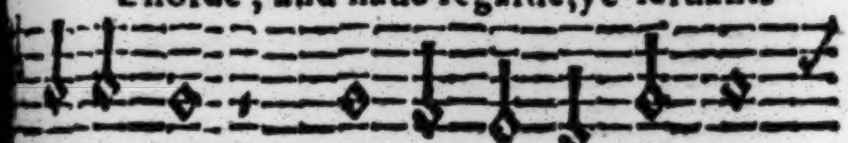
PSALME CXXXIIII. W. Ke.

¶ He exhorteth the Leuites, that watche in the Temple to praiſe the Lord.

Behol



Beholde, and haue regarde, ye ſeruants



of the Lord, whiche in his houſe by night

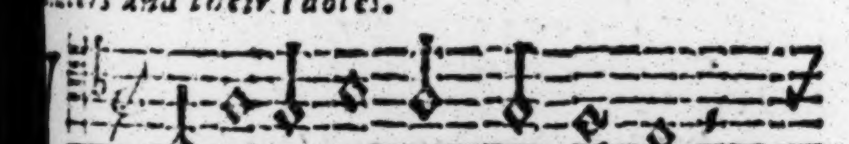
do watche, praiſe him with one accorde.

Lift vp your handes on high,
vnto his holy place:
giue the Lord his praiſes due:
his benefites embrace.

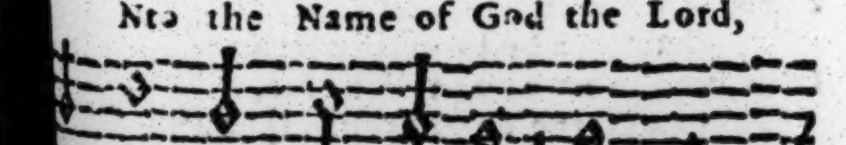
for why? the Lord, who did
both earth and heauen frame,
Sion bleſſe, and wil conſerue
for euermore the ſame.

PSALME CXXXV. M.

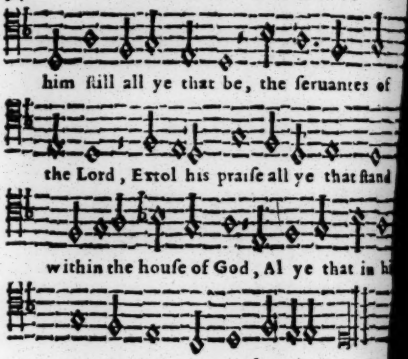
Exhorteth all the faithful, of what eſtate ſo euer they be, to praiſe God for his marueilous workes, and namely for his graces towardes his people, wherein he hath declared his maieſtie, to the confuſion of all nations and their idoles.



Vnto the Name of God the Lord,



giue praiſe with one accorde: O praiſe



3 Praiſe ye the Lord for he is good,
ſing praiſes to his Name:
It is a comely and good thing,
alwayes to do the ſame.
4 For God hath choſen Iacob out,
his verie owne, you ſee:
So hath he choſen Iſrael,
his treaſure for to be.

5 For this, I knowe aſſuredly,
the Lord is verie great:
And that he hath aboue all Gods,
his dwelling place, and ſeat.
6 For whatſoeuer pleaſed him
that hath he brought about:
In heauen, in earth, and in the ſea,
yea, all the depthes throughout.

7 He from the earth the cloudes doth bring
the lightnings and the rayne

He maketh eke: and windes to come,
from where they did remayne.
He smote the first borne of eche thing,
in Egypt that toke rest:
He spared there no liuing thing,
the man nor yet the beast.

O Egipt, he in middes of thee,
hath made his wonders fall:
On Pharao thy cruel King,
and on his seruantes all.
He sundrie people brought to nought,
destroying them out right:
And many Kings he slewe also,
that were of power and might.

As Sihon, (that some tyme was Lord)
and King of Amorites
And Og the King of Basan land,
with all the Cananits.
And gaue their land to Israel,
an heritage we see:
Israel, his chosen folke
their heritage to be.

Thy Name, O Lord, shal stil endure,
and thy memoriall:
Throughout all generations
that are or euer shall.
The Lord wil surely Iudge aright,
his people all in dede:
And to his seruantes fauour shewe,
wil he, in tyme of nede.

The Idoles of the heathen all
throughout their coastes and lands:
Siluer and of golde they be,
the workes euen of mens hands.
For mouthes they haue, but speake no whit

and eyes, but may not ſee:
17 So haue they eares, that nothing heare,
and breathles wholy be.

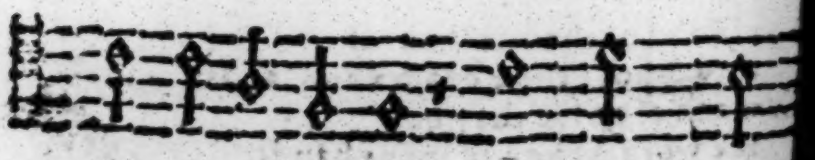
18 Wherefore all they are lyke to them
that ſo do ſet them foorth:
And lykewiſe thoſe that truſt in them
or thinke they be ought werth.
19 O all ye houſe of Iſrael,
ſee that ye praiſe the Lord:
And ye that be of Aarons houſe,
praiſe him with one accorde.

20 And ye that be of Leuies houſe
praiſe ye lykewiſe the Lord:
And all that ſtand in awe of him,
praiſe him with one accord.
21 And out of Sion, ſounde his praiſe,
the praiſe of God the Lord:
Which dwelleth in Ieruſalem,
praiſe him with one accorde.

PSALME CXXXVI. I. C.

¶ *A moſte earneſt exhortation to giue thanket* [illegible]
God for the creation and gouernance of all thing
which ſtandeth in confeſſing that he giueth vs al
his mere liberalitie.

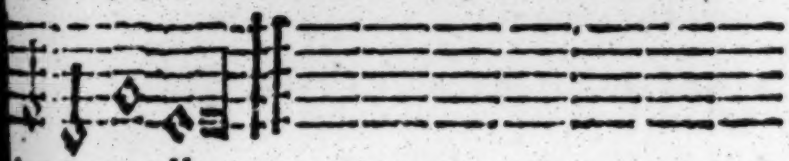
Laude the Lord bening, Whoſe



mercies laſte for aye. Giue thankes, and
pra

praiſes ſing, To God of Gods, I ſay: For cer-

teynely, His mercies dure, Both firme and



ſure, Eternally.

The Lord of Lords praiſe ye,
Whoſe mercies aye doth dure
Great wonders onely he
Doth worke by his great power:
For certeynely
His mercies dare
Is firme, and ſure
Eternally.

Which Lord omnipotent
In great wiſedome hye,
The heauenly firmament
Firme as we may ſee.
For certeynely
His mercies dure
Is firme, and ſure
Eternally.

He the heauy charge
Of the earth did ſtreache,
On the waters large
Firme he did out reache.
For certeynely
His mercies dure

Both firme, and ſure
Eternally.

7 Great lights he made to be,
For why? his loue is aye.
8 Suche as the ſunne we ſee,
To rule the lightſome daye.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

9 And eke the moone ſo cleare,
(Which ſhyneth in our ſight)
And ſtarres that do appeare,
To guyde the darkeſome night.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

10 With grieuous plagues and ſore,
All Egipt ſmote he than,
Their firſt borne leſſe and more,
He ſlewe, of beaſt and man.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

11 And from amidſt their land
His Iſrael foorth brought.
12 Which he with mightie hand
And ſtreached arme hath wrought.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

13 The ſea he cut in two

(Which ſtoode vp lyke a wall)
4 And made through it to go
His choſen children all.
For certeynely
His mercies dure
With firme, and ſure
Eternally.

5 But there he whelmed then,
The proude King Pharao
With his huge Hoſte of men
And Charetes eke alſo.
For certeynely
His mercies dure
With firme, and ſure
Eternally.

6 Who led through wildernes,
His people ſafe and ſounde,
And for his loue endles:
7 Great kings he brought to grounde.
For certeynely
His mercies dure
With firme, and ſure
Eternally.

8 And ſlewe with puiſant hand
Kings mightie, and of fame,
As of Amorites land
The king by Name.
For certeynely
His mercies dure
With firme, and ſure
Eternally.

9 And Og (the Giant large)
Baſan king alſo:
Whoſe land for heritage
He gaue his people tho.

For certeynely
His mercies dure
Both firme, and ſure
Eternally.

22 Euen vnto Iſrael
His ſeruant deare (I ſay)
He gaue the ſame, to dwel
And there abyde for aye.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

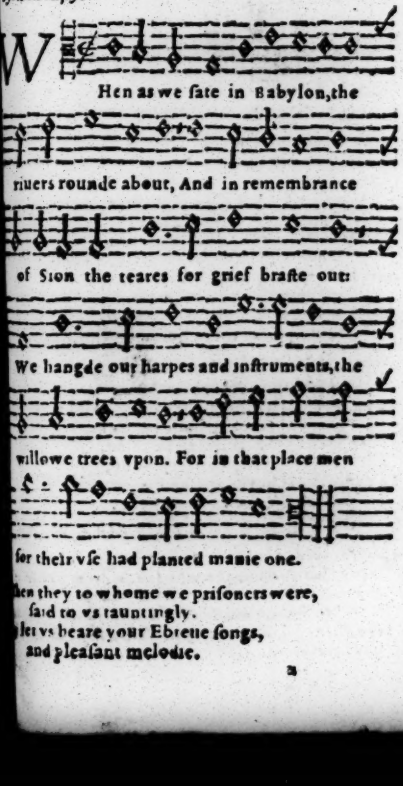
23 To mynde he did vs call,
In our moſte baſe degree:
24 And from oppreſſors all,
In ſafetie, ſet vs free.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

25 All fleſhe in earth abrode
With foode he doth fulfil.
26 Wherefore of heauen the God
To laude, be it your wil.
For certeynely,
His mercies dure
Both firme, and ſure
Eternally.

PSALME CXXXVII. W. Wh

¶ *The people of God in their baniſhment, ſeing true religion decay, liued in great anguiſh of rowe of heart, the which grief the Chaldeans lyſte pitie, that they rather increaſed the ſame with taunts, reproches and blaſphemie again wherefore the Iſraelites deſire God, firſt to*

the Edomites who prouoked the Babylonians againſt them, and moued by the Spirit of God, prophecie the deſtruction of Babylon, where they were handled ſo tyrannouſly.



4 Alas ſaid we, who can once frame,
his ſorowful heart, to ſing
The praiſes of our louing God,
thus vnder a ſtrange King?

5 But Yet if I Ieruſalem
out of myne heart let ſlide.
Then let my fingers quite forget
the warbling harpe to guyde.
6 And let my tongue within my mouth,
be tyde for euer faſt:
If that I ioye, before I ſee
thy ful deliuranee paſt.

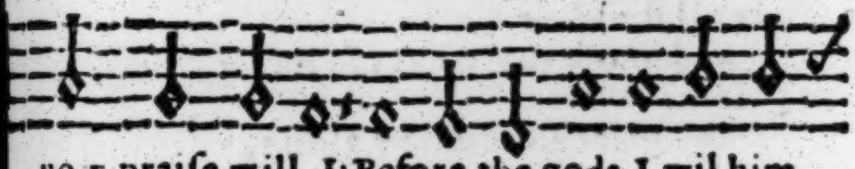
7 Therefore, ô Lord, remember now,
the curſed noyce and crye:
That Edoms ſonnes againſt vs made,
when they raſde our Citie.
Remember, Lord, their cruel wordes,
when as with one accord:
They cryde, On ſack, and raſe their walles,
in deſpite of theyr Lord.

8 Euen ſo ſhalt thou, ô Babylon,
at length to duſt be brought:
And happy ſhal that man be calde,
that our reuenge hath wrought.
9 Yea, bleſſed ſhal the man be calde,
that takth thy children yong,
To daſhe theyr bones againſt hard ſtones
which lye the ſtretes among.

PSALME CXXXVIII. W. Ke.

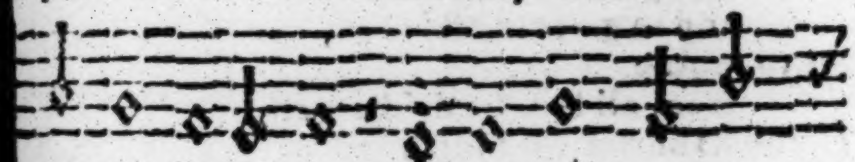
¶ *Dauid with great courage praiſeth the goodne*
God towardes him, the which is ſo great, that i
knowen to forren Princes, who ſhal praiſe the
together with him. And he is aſſured to haue
comforte of God in the tyme folowing, as he
had herefore.

With my whole heart the Lord

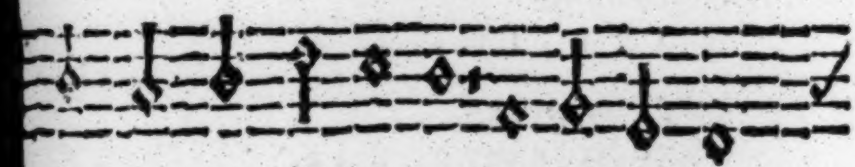


now praise will I: Before the gods I wil him

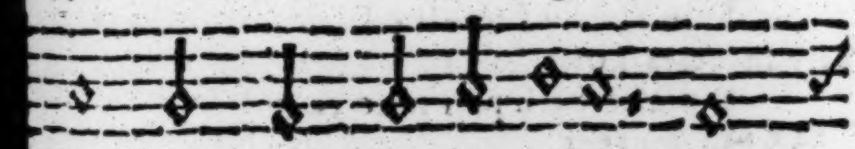
praise for euer: Towards thy Chutch and



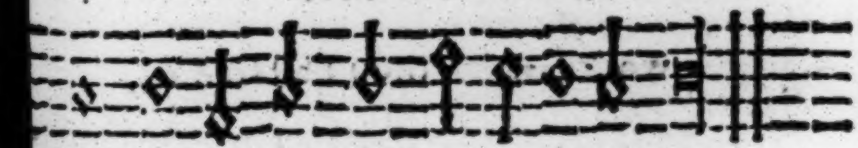
temple wil I crye. Becauſe thy loue and



kyndnes faileth neuer, Thy godly Name



thy worde hath moſte auanced, Whiche



doth excell and ought to be inhanced.

When I did call
then dideſt thou me heare,
ſtrengthned haſt

my ſoule ſo ſore oppreſſed,
All earthly kings
ſhall the Lord praiſe with feare.
For they haue heard
thy wordes by mouth expreſſed:
5 They all ſhal ſing
and praiſe thy wayes ſo holie:
For great thou art,
and great, Lord, is thy glorie.

6 The Lord is high,
but yet the meke doth ſee.
As for the proude,
farre of he him obſerueth:
7 But though I walke
and in great troubles be,
Me to reuiue,
from all hurt he diſchargeth.
Thyne hand ſtretcht foorth
my foes their mede doth render,
And with the ſame
thou art my ſure defender.

8 The Lord his worke,
which he in me beganne,
Wil it performe,
I am thereof reſolued.
Thy mercies, Lord,
expreſſe with pen who can,
They are ſo great,
they can not be reuolued.
Forſake not, Lord,
the worke which thou haſt framed,
But let me be
by thee alwayes reclaymed.

PSALME CXXXIX. N.

¶ *Dauid to cleanſe his heart frō all hypocriſie, ſheweth that there is nothing ſo hid, whych God ſeeth*

which he confirmeth by the creation of man. After declaring his zeale and feare of God, he proteſteth to be enemie to all them that contemne God.

¶Sing this as the 137. Pſalme.

O Lord, thou haſt me tryde and knowne,
my ſitting doſt thou knowe:
2 And ryſing eke, my thoughts a farre
thou vnderſtandſt alſo.
My paths, yea and my lying downe
thou compaſſeſt alwaye:
And by familiar cuſtome art
acquainted with my wayes.

No worde was in my tongue, ô Lord,
but knowne it is to thee:
Thou bindſt me in on either ſyde,
and layeſt thyne hand on me.
To wonderful aboue my reache,
Lord is thy cunning ſkill:
It ſo hye that I the ſame
can not atteine vntil.

From ſight of thy all ſeing Sprit,
Lord whither ſhal I go?
Or whither ſhal I flee away,
thy preſence to ſcape fro?
To heauen if I mount aloft,
lo, thou art preſent there:
In hel if I lye downe belowe,
euen there thou doſt appeare.

Yea, let me take the mornings wings,
and let me go and hide:
Euen there where are the fartheſt partes,
where flowing ſea doth ſlide.
Yet notwithſtanding thither ſhal,
thy reaching hand me guide:
And thy right hand ſhal holde me faſt,

and make me to abide.

11 Yea, if I ſay the darkenes ſhal,
yet throude me from thy ſight:
Lo, euen alſo the darkeſt night,
about me ſhalbe light.
12 Yea, darkenes hideth not from thee,
but night doth ſhyne as day:
To thee the darkenes and the light,
are both a lyke al way.

13 For thou poſſeſſed haſt my raynes,
and thou haſt conered me:
When I within my mothers wombe,
encloſed was by thee.
14 I will thee praiſe, for fearefully
and wondrous madde I am:
Thy workes are merueilous, and wel
my ſoule doth knowe the ſame.

15 My bones, they are not hid from thee,
although in ſecret place
I haue bene made, and in the earth
beneth I ſhapen was.
16 When I was formles, then thyne eye
ſawe me: farre in thy boke
Were written all (nought was before)
that after fathion toke.

17 The thoughtes therefore of thee, ô God
how deare are they to me?
And of them all how paſſing great,
the endles nombers be?
18 If I ſhulde count them, lo, their ſumme
more then the ſand I ſee:
And whenſoeuer, I awake,
yet am I ſtil with thee.

19 The wicked and the blodie men,
oh, that thou woldeſt ſlay:

Euen thoſe, ô God, to whome I crye
depart from me away.
o Euen thoſe of thee, ô Lord my God,
that ſpeake ful wickedly:
Theſe that are lyfted vp in vayne,
and enmies are to thee.

a Hate I not them that hate thee Lord?
and not in earneſt wiſe
Contend I, Lord, againſt them all,
that do againſt thee ryſe.
a I hate them with vnfained hate,
euen as myne vtter foes:
g Trye me, ô God, and knowe my heart,
my thoughtes proue and diſcloſe.

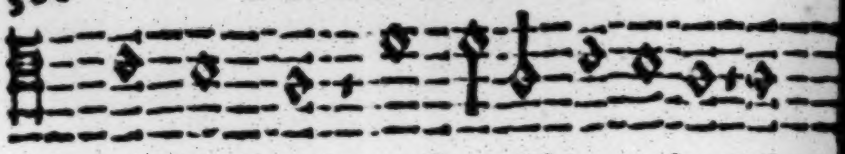
h Conſider, Lord, if wickednes,
in me there any be:
And in thy way, ô God my guide,
for euer lead thou me.

PSALME CXL. I. G.

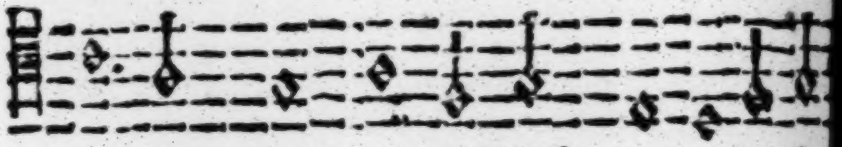
Dauid complaineth of the crueltie, falſhode and iniuries of his enemies. Againſt the which he prayeth vnto the Lord, and aſſureth him ſelf of his helpe and ſuccour wherefore he prouoketh to iuſt to praiſe the Lord, and to aſſure them ſelues of his tuition.

Rom the peruerſe and wicked wight,

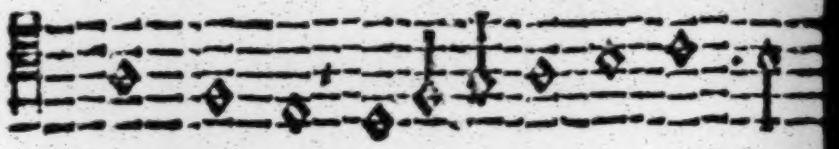
O Lord deliuer me: And from the cruel



mans deſpight, preſerued let me be, Who



in their heartes do miſchief warpe, and euil



things inuent, Continually to warre right

ſharpe, on me they are ful bent.

3 They whetted haue their tongues, as kene
as is the Serpents ſpeare:
They Adders poyſon may be ſene,
vnder their lippes to beare.
4 From wicked handes, Lord, me withholde:
preſerue me to abyde
Free from the cruel man, that wolde
cauſe my footeſteppes to ſlyde.

5 For lo, the proude a ſnare haue ſet,
for me in my path way:
And haue with coardes ſpread foorth theyr net
and grennes for me they lay.
6 Therefore vnto the Lord, ſaid I,
thou art my God alone:
Heare then, ô Lord, the voyce and crye,
where with I plaint and mone.

7 O Lo

O Lord my God, the ſtrength and ſtay,
of my ſaluation:
yne head thou couereds̄t in the day,
that battell came me on.
Let not the wicked man obtayne,
on me his heartes deſire:
yet performe his thoughts moſte vayne
leaſt pryde him ſet on fire.

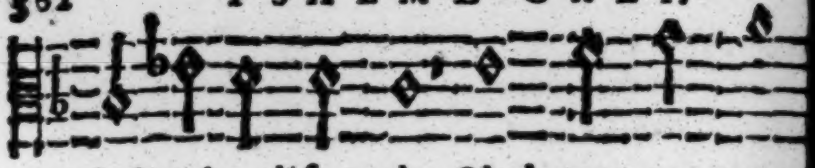
Of thoſe that compaſſe me, ô Lord,
the chief and principal,
e miſchief of their lyppes, accord,
vpon them ſelues to fal.
Let coales vpon their heades downe fall,
them caſt in fyrie glowe:
d that they ryſe no more at all
into depe pittes them throwe.

The Lord, I knowe, th'afflicteds cauſe,
wil ſurely take in hand:
he againſt the poore mans foes
with Iudgement iuſt wil ſtand.
Vadouredly, the man vpright,
ſhal praiſe thy Name therefore:
eke the iuſt ſhal in thy ſight,
inhabite euermore.

PSALME CXLI. I. C.

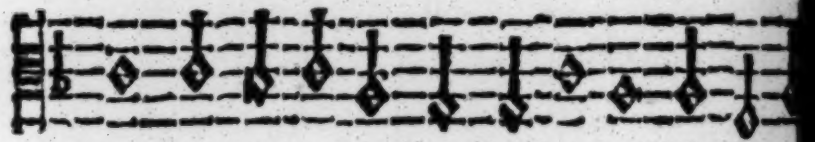
uid being grieuouſly perſecuted vnder Saul, onely ith vnto God to haue ſuccour, deſiring him to bri- e his affections, that he may paciently abyde till id take vengeance of his enemies.

N thee I call, ô Lord, therefore haſte

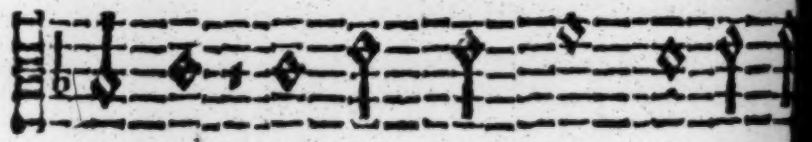


leſt I be diſmayde, Oh, heare my voyce

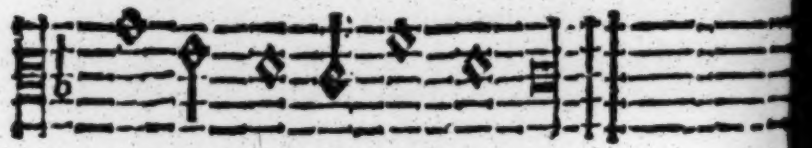
when as I roare, and crye to thee for ayde



My prayers in thy ſight let be, as incenſe pure



of price: And eke mine hands lyft vp to



thee as euening ſacrifice.

3 Before my mouth ô Lord, a warde
and watche, ſet I thee praye:
And of my lyppes be thou the garde
and keper ſure for aye.
4 Let not myne heart to ill inclyne
that with thoſe wicked mates
Which michief worke, I fall to ſinne:
nor taſte their delicates.

5 When I offend, then let the iuſt
correct me, Lord, that day:
For as a benefite nedes muſt
I take the ſame alway.

a,his reproſe ſhalbe ſwete oyle,
that ſhal myne head not breake
for my foes,within ſhorte while,
I ſhal haue cauſe to ſpeake.

And when their Iudges downe ſhal fall,
amongſt the ſtones to grounde:
e people ſhal my wordes here all
which ſwete and true they founde.
O Lord,beholde our bones are ſtrowde
about the pit and graue:
te chyppes by him that wood hath hewed,
or digged in a caue.

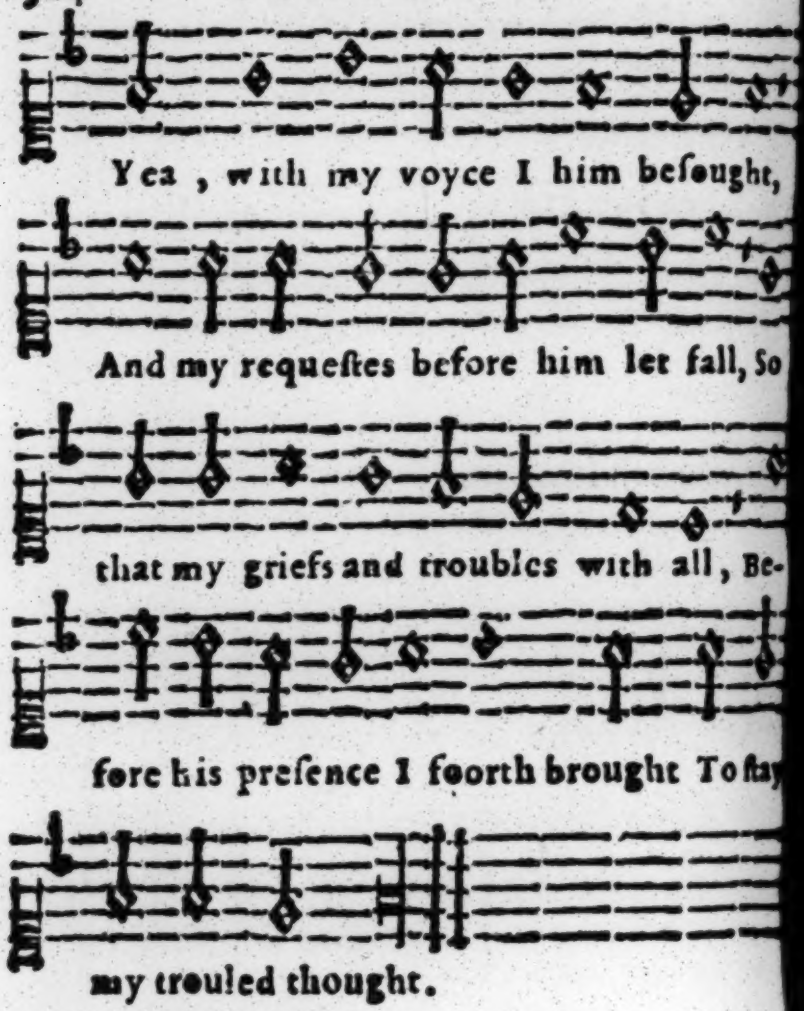
Yet vnto thee,myne eyes their ſight
do caſt,in this diſtreſſe:
thee,O Lord,my truſt is pight,
leaue not my ſoule helples.
ut kepe me from the ſnare,which they
haue ſpread to trappe me in:
d from the grennes which ſuche do lay,
as are adict to ſinne.

As for the wicked let them fall,
into their nettes preparde:
ilſt I eſcape:yea,let them all
together ſo be ſnarde.

PSALME CXLII. W. Ke.

The prophet,nether aſtonied with feare,nor caried away with anger,nor forced by deſperation, wolde kil Saul,but with a quiet minde directed his earneſt prayer to God,who did preſerue him.

Nto the Lord I crye did and call,



Yea, with my voyce I him beſought,
And my requeſtes before him let fall, So
that my griefs and troubles with all, Be-
fore his preſence I foorth brought To ſtay
my trouled thought.

3 Though I in ſprite
was troubled and rent
Yet thou my path
didſt knowe alway,
The ſelfe ſame trade
wherein I then went.
My foes ſo muche
to malice were bent,
They priuely
their ſnares did lay
To take me as their preye.

4 As I now at

my right hand did loke,
ſo behelde
on ether ſide,
one founde I,
which coulde me wel broke:
ſeming ſtrange,
they there me forſoke:
refuge was
from me ful wide,
ſoule the ſelfe ſame tryde.

her crved I,
ô Lord, vnto thee,
al o ſaid
thus in effect,
art myne hope,
and ſo ſtil ſhalt be:
my whole parte,
which thou gaueſt me
in that land
ſo ſemely deſt,
me dwel do thyne elect.

my complaint,
ô Lord, now giue eare,
am brought
ful lowe and baſſe,
me from ſuche
as put me in feare,
thyrantes wolde
aſunder me teare.
hy: theyr force
might ſone take place,
roughly to deface.

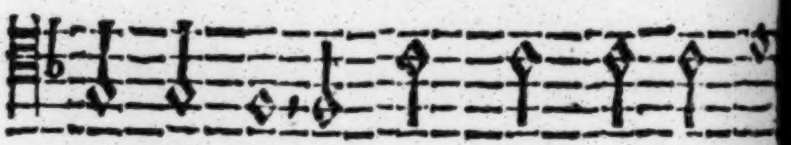
ke free my ſoule,
in bonds that doth lye
I may praiſe
thyne holy Name:

The righteous then
wil ſtil ſtand me by,
And with muche ioye
thy praiſes foorth cry:
For ſhewing, Lord,
to me the ſame,
They wil ſet foorth thy fame.

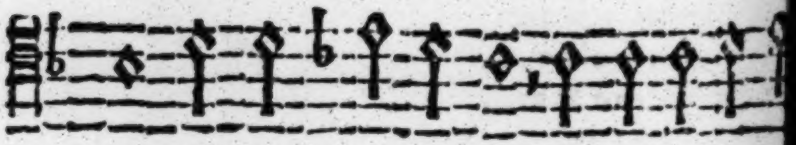
PSALME CXLIII. I. C.

¶ *An earneſt prayer for remiſſion of ſinnes, acknowledging that the enemies did thus cruelly perſecute him by Gods iuſt iudgement. He deſireth to be reſtored to grace, to be gouerned by his holy Spirit, that he may ſpende the remnant of his lyfe in the true ſeruice of God.*

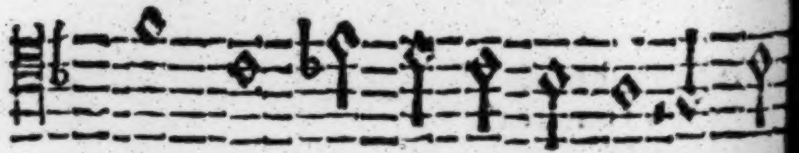
OH, heare my prayer, Lord, And vnto



my requeſt, To bowe thyne eare accorde,



And as thou thinkeſt beſt, According to thy



trueth, And for thy iuſtice ſake, O Lord

on me haue ruthe, And anſwer to me make.

o Iudgement enter not
ith me thy ſeruant poore:
r why: this wel I wote,
o man in ſight may dure
f thee the lyuing God,
thou his dedes woldſt trye
e dare make none abode
m ſelfe to iuſtifie.

holde myne enemie
ſued hath with ſpight
y ſoule, it to deſtroye:
a, he my lyfe downe right
o the earth hath ſmote:
dlayed me full lowe
darkenes, as forgote,
men dead long ago.

herethrough, my Sprit, alas
s troubled with vnreſt:
ne heart amaſed was
d vexed in my breſt.
I to mynde do call
ne paſt, and do record
y werkes: yea, thinke on all
yne handy workes, O Lord.

ith grieuous plainte and mone,
ne hands I ſtreatch abrode,
thee myne helpe alone:
lo, my ſoule, O God
e ardently deſires
d longeth after thee,
thyrſtie grounde requires
ch rayne refreſht to be.

7 O Lord, for myne auaile
To heare me make good ſpeede
For lo, my ſprite doth faile:
Hyde not thy face in neede
Fro me poore wretch, alas,
For doubtleſſe, els I ſhal
Be lyke to thoſe that paſſe,
And in the graue do fal.

8 Now ſith I truſt in thee,
Thy cleamencie bening
To heare, graunt vnto me
When break of day doth ſpring:
The way to me deſcrie
That I muſde walke and go
For I my ſoule on hye
To thee haue lyfted tho.

9 From all my foes me ſaue
And ſet me free, I praye,
For, Lord, with thee I haue
Stil hid my ſelfe alway.
10 To do thy will inſtruct
Me Lord, my God of might,
Let thy good ſprite conduct
Me to the land of right.

11 To quicken me accorde,
For thy Names ſake alſo:
And for thy iuſtice, Lord,
Bring out my ſoule from wo.
12 And for thy mercies, ſlay
My foes, and put to ſhame.
My ſoules oppreſſors aye:
For I thy ſeruant am.

PSALME CXLIIII. N.

¶ *Dauid praiſeth the Lord with great affecti*
militie for his kingdome reſtored, and for h

ſes obteyned: yet calling for helpe, and the deſtruction of the wicked: promiſing to acknowledge the ſame with ſong of praiſes, and declareth wherein the felicitie of any people conſiſteth.

¶ Sing this as the 135. Pſalme.

BLeſt be the Lord my ſtrength that doth
inſtruct my hand to fight:
The Lord that doth my fingers frame
to battel by his might.
He is my goodnes, fort, and tower
deliuerer and ſhield:
him I truſt, my people he
ſubdues to me to yeld.

O Lord what thing is man, that him
thou holdeſt ſo in price?
ſonne of man that vpon him,
thou thinkeſt in ſuche wiſe?
Man is but lyke to vanitie:
ſo paſſe this daye to end
fleeting ſhade: bowe downe, ô Lord,
thy heauens and deſcend.

The mountains touch, and they ſhal ſmoke
caſt foorth thy lightning flame,
ſcatter them: thy ne arrowes ſhoote,
conſume them with the ſame.
end downe thy hand euen from aboue
ô Lord deliuer me:
me from waters great, from hand
of ſtrangers make me free.

Whoſe ſubtile mouth of vanitie,
and fondnes doth entreat:
their right hand, is a right hand,
of falſ hode and deceit.
new ſong I wil ſing ô God,
and ſinging wil I be

On viole and on inſtrument,
ten ſtringed vnto thee.

10 Euen he it is that onely giues,
deliuerance to Kings:
Vnto his ſeruant Dauid help
from hurtful ſworde he brings.
11 From ſtrangers hand me ſaue and ſhielde,
whoſe mouth talkes vanitie:
And their right hand, is a right hand,
of guile and ſubtiltie.

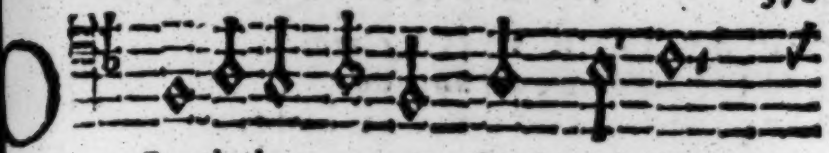
12 So that our ſonnes may be as plantes,
whome growing youth doth reare:
Our doughters, carued corner ſtones,
lyke to a palace faire.
13 Our corners full, and plenty may,
with ſundrie ſortes be founde:
Our ſhepe bring thouſands, in our ſtretes
ten thouſandes may abounde.

14 Our oxen be to labour ſtrong,
that none do vs inuade:
There be no going out, nor crye,
within our ſtretes be made.
14 Thoſe people bleſſed are, that with
ſuche bleſſinges are ſo ſtorde:
Yea, bleſſed all the people are,
whoſe God is God the Lord.

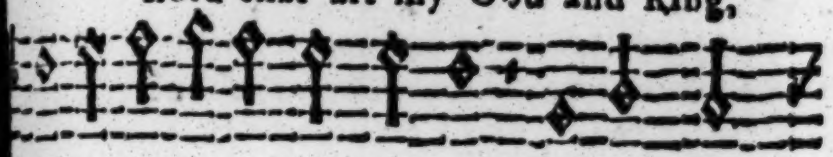
PSALME CXLV. I. C.

¶ *This Pſalme was compoſed, when the Kingdo*
Dauid floriſhed, wherein he deſcribeth the we
ful prouidence of God, aſwel in gouerning man
preſeruing all the reſt of his creatures. He pr
God for his iuſtice and mercie, but ſpecially for h
ning kyndenes to warde thoſe that call vpon him
feare him, and loue him, for the which he pro
to praiſe him for euer.

O

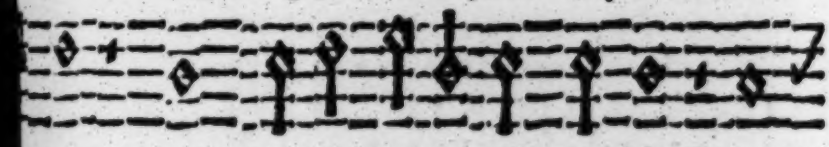


Lord that art my God and King,

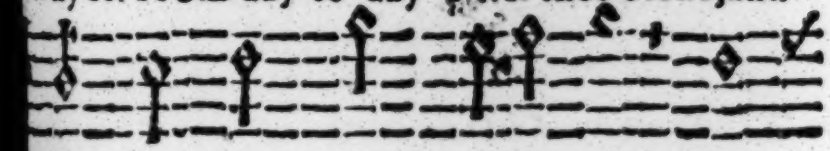


Vndoutedly, I wil thee praiſe, I will extoll

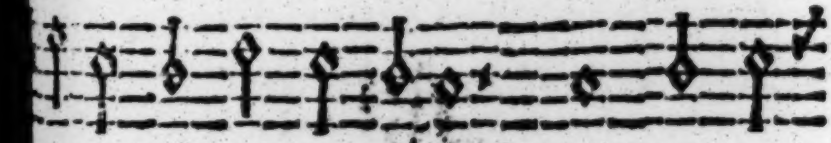
and bleſſings ſing, Vnto thyne holy Name al-



wayes. From day to day I wil thee bleſſe, and



laude thy name worlde without end. For



great is God, moſt worthy praiſe, Whoſe greatnes

none may comprehend.

Race ſhal thy workes praiſe vnto race:
And ſo declare thy power, ô Lord.
The glorious beautie of thy grace,
Thy wonderous workes, wil I record.
And all men ſhal the power (ô God)

Of all thy feareful Actes declare:
And I to publiſhe all abrode,
Thy greatnes, at no tyme wil ſpare.

7 They ſhal breake out, to mencion
And ſpecifie thy great goodnes:
And with loud voyce their ſonges echone
Shal frame, to ſhewe thy righteouſnes.
8 The Lord our God is gracious,
Yea, merciful is he alſo:
In mercie he is plentious,
But vnto wrath, and anger, ſlowe.

9 The Lord to all men is bening:
Whoſe mercies, all his workes excede.
10 Thy workes echone thy praiſes ſing
And eke thy Saintes thee bleſſe in dede.
11 The glorie of thy Kingdome, they
Do ſhewe: and of thy power do tell.
12 That ſo mens ſonnes his might knowe may
And Kingdom great, that doth excel.

13 Thy Kingdome hath no end at all:
Thy Lordſhip euer doth remaine.
14 The Lord vpholdeth all that fall
And doth the feble folke ſuſtaine.
15 The eyes of all things, Lord, attend
And on thee waite, that heare do liue:
And thou in ſeaſon due doſt ſend
Sufficient foode them to relieue.

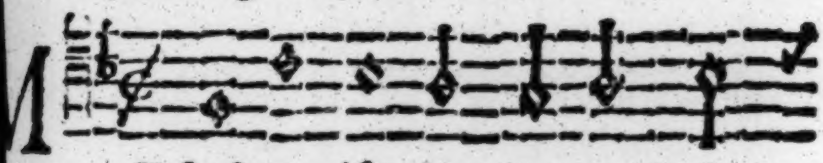
16 Yea, thou thyne hand doſt open wide,
And euerie thing doſt ſatiſfie,
That liue (and on this earth abyde)
Of thy great liberalitie.
17 The Lord is iuſt in his wayes all:
And holy in his workes echone.
18 At hand, to all that on him call:
In trueth, that call to him alone.

The Lord wil the deſire fulfil,
ſuche as do him feare and dread:
he alſo their crye heare wil,
ſaue them in the tyme of nead.
He doth preſerue them more and leſſe,
at beare to him a louing heart:
workers all of wickednes
troye wil he, and cleane ſubuert.

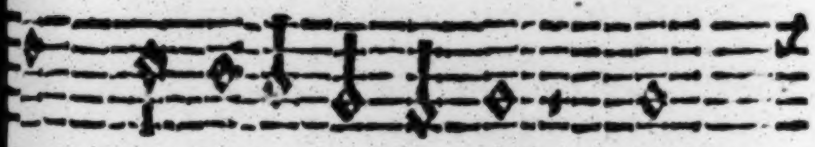
My mouth therefore my ſpeache ſhall frame
ſpeake the praiſes of the Lord:
leſh to bleſſe his holy Name,
euermore, cke ſhal accord.

PSALME CXLVI. I. Hop.

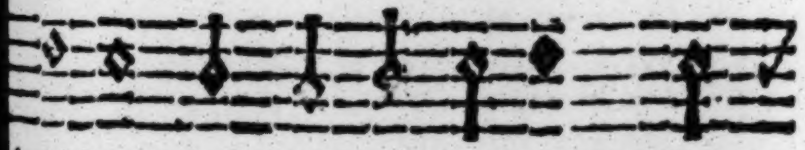
*Dauid declareth his great zeale that he hath to prai-
God and teacheth, not to truſt in man, but onely in
God almightie, which deliuereth the afflicted, defen-
th the ſtrangers, comforteth the fatherles, and the
idowes, and reigneth for euer.*



Y ſoule praiſe thou the Lord al-

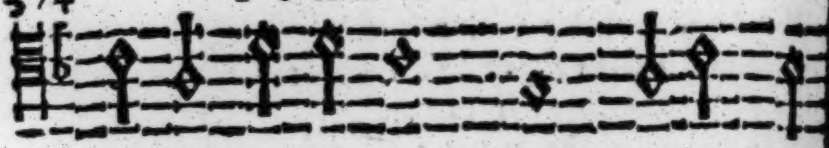


wayes: My God I wil confeſſe: 2 While

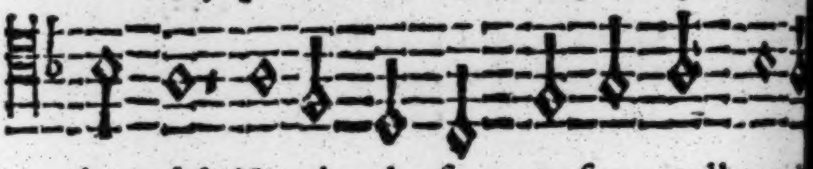


breath and lyfe prolong my dayes, My

tongue no tyme ſhal ceaſſe. Truſt not in



worldly princes them, though they abound



in welth: Nor in the ſonnes of mortall men,

whome there is no health.

4 For why? their breath doth ſoone departe,
to earth anone they fall:
And then the counſels of their heart
decay and periſhe all.
5 O happie is that man, I ſay,
whome Iacobs God doth aide,
And he whoſe hope doth not decay,
but on the Lord is ſtaide.

6 Which made the earth and waters depe,
the heauens hye with all:
Which doth his worde and promiſe kepe,
in trueth and euer ſhal.
7 With right alwayes doth he procede,
for ſuche as ſuffer wrong:
The poore and hungrie he doth fede,
and lowſe the fetters ſtrong.

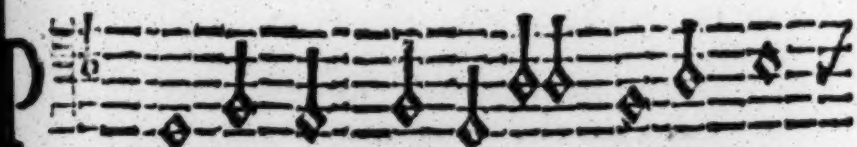
8 The Lord doth ſend the blynde theyr ſight,
the lame to limmes reſtore:
The Lord, I ſay, doth loue the right,
and iuſt man euermore.
9 He doth defend the Fatherles,
the ſtrangers ſad in heart,

ad quite the widow from diſtres,
and ill mens wayes ſubuert.

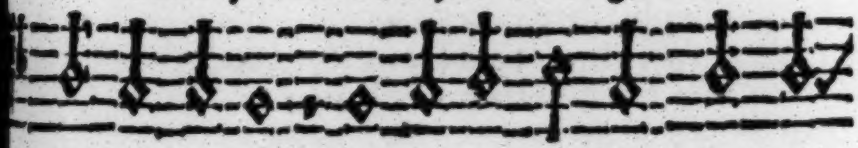
o Thy Lord and God eternally,
O Sion, ſtil ſhal reigne:
ntyme of all poſteritie
for euer to remaine.

PSALME CXLVII. N.

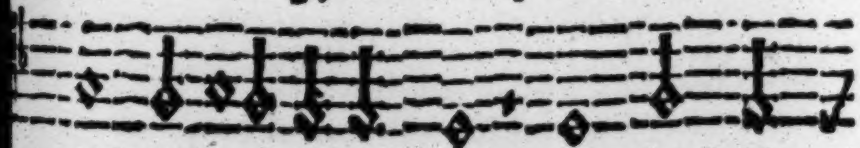
The Prophet praiſeth the bountie, wiſdome, power iuſtice and prouidence of God vpon all his creatures. But ſpecially vpon his Church, which he gathereth together after their diſperſion, declaring his words and iudgementes ſo vnto them, as he hath done to no other people.



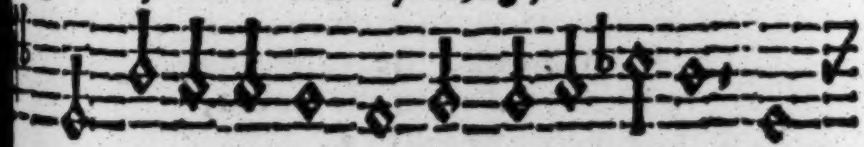
Raiſe ye the Lord, for it is good, vnto



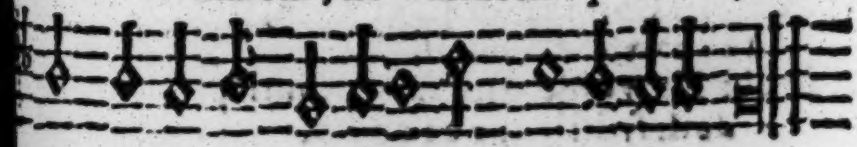
our God to ſing, For it is pleaſaunt, and to



praiſe, it is a comely thing, The Lord his



owne Ieruſalem, he buildeth vp alone, And



the diſperſt of Iſrael doth gather into one.

3 He heales the broken in their heart,
their ſore vp doth he binde:
4 He countes the nomber of the ſtarres,
and nameth them in their kynde.
5 Great is the Lord great is his power,
his wiſedome infinite:
6 The Lord releues the meke, and throwes
to grounde the wicked wight.

7 Sing vnto God the Lord with praiſe,
vnto the Lord reioyce:
And to our God vpon the harpe,
aduance your ſinging voyce.
8 He couereth heauen with cloudes, and for
the earth prepareth rayne:
And on the mountaines he doth make,
the graſſe to growe agayne.

9 He giueth beaſtes their foode: yea, to
yong rauens when they crye:
10 In ſtrength of horſe, nor in mans legges
no pleaſure taketh he.
11 But in all thoſe that feare the Lord,
the Lord hath his delight:
And ſuche as do attend vpon
his mercies ſhyning light.

12 O praiſe thy Lord Ieruſalem,
thy God ℑ Sion praiſe:
13 For he the barres hath forged ſtrong,
wherewith thy gate he ſtayes.
14 Thy Children he hath bleſt in thee:
and in thy borders he
Doth ſettle peace, and with the floure,
of wheat he filleth thee.

15 And his Commandement vpon,
the earth he ſendeth out:
And eke his worde with ſpedy courſe,
doth ſwiftly runne about.

16

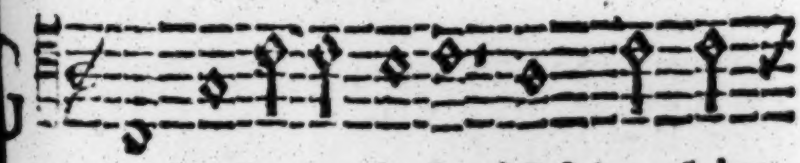
He giueth ſnowe lyke woll, horefroſt,
lyke aſhes doth he ſpread,
Lyke morſels caſtes his yſe, whereof
the colde who can abyde?

He ſendeth foorth his mightie worde,
and melteth them agayne:
his wynde he maketh blowe, and then
the waters flowe amayne.
The doctrine of his holy worde
to Iacob doth he ſhewe:
his ſtatutes and his Iudgementes he
giues Iſrael to knowe.

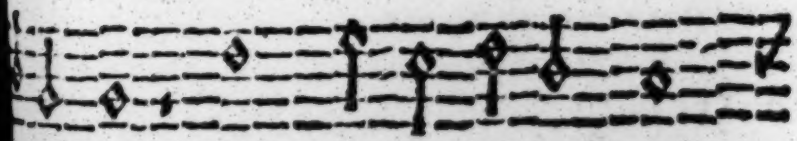
With euerie nation hath he not,
ſo dealt nor they haue knowne
ſecret Iudgementes, now therefore
praiſe ye the Lord alone.

PSALME CXLVIII. Ieh. Pullain.

It prouoketh all creatures to praiſe the Lorde, in heauen, in earth and in all places, ſpecially for the power that he hathe giuen to his people Iſrael, whome he hath taken ſo nere vnto him.

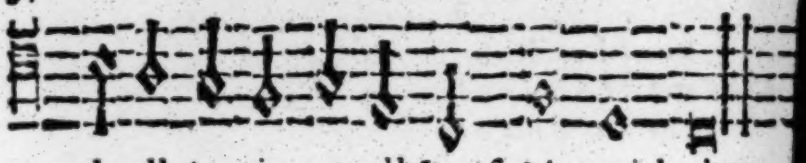


Iue laude vnto the Lord, Frō heauē that



is ſo hye: prayſe him in dede and worde,

ue the ſtarrye ſkye. And alſo ye, His An-



gels all, Armies royall, Praiſe him with glee.

3 Praiſe him both moone and ſunne,
Which are ſo cleare and bright:
The ſame of you be done,
Ye gliſtring ſtarres of light.
4 And eke no leſſe,
Ye heauens faire,
5 And cloudes of th'aire
His laude expreſſe.

6 For at his worde they were
All formed as we ſee,
At his voyce did appeare
All things in their degree,
Which he ſet faſt.
To them he made
A lawe and trade,
For aye to laſt.

7 Extoll and praiſe Gods Name,
In earth, ye dragons fel:
All depes, do ye the ſame,
For it becomth you wel.
8 Him magnifie,
Fyre, haile yce ſnowe,
And ſtormes that blowe
At his decre.

9 The hilles and mountaines all,
And trees that frutefull are:
The Cedres great and tall
His worthy praiſe declare,
Beaſtes and cattel:
10 Yea, birdes flying,
And wormes creping,
That on earth dwel.

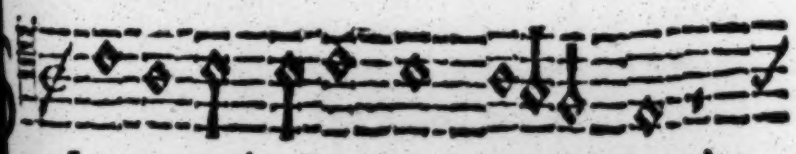
All Kings both more and leſſe,
With all their pompous traine:
Princes and all Iudges,
That in the worlde remaine,
Exalt his Name.
Yong men and maydes,
Olde men and babes,
Do ye the ſame.

For his Name ſhal we proue
To be moſte excellent,
Whoſe praiſe is farre aboue
The earth and firmament.
For ſure he ſhall
Exalt with bliſſe
The horne of his,
And helpe them all.

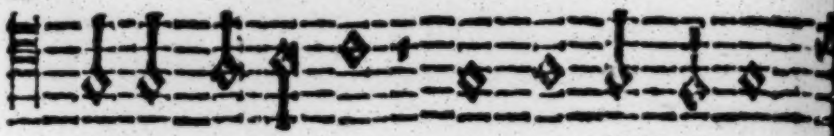
His Sainte s all ſhall foorth tel
His praiſe and worthynes:
The children of Iſrael,
Whiche both more and leſſe,
And alſo they
That with good wil
His wordes fulfil,
And him obey.

PSALME CXLIX. I. Pul.

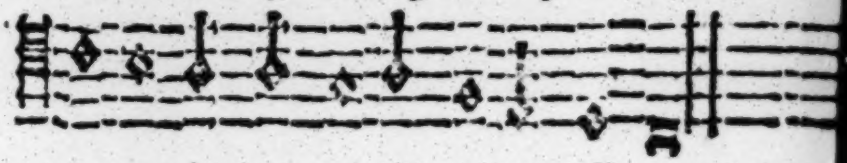
An exhortation to the Church to praiſe the Lord for his victories and conqueſt, that he giueth his Saintes againſt all mans power.



Ing vnto the Lord, with hearty accord



A new ioyful ſong: His praiſes reſounde



In euerie grounde, His Saintes all among.

2 Let Iſrael reioyce,
And praiſe eke with voyce
His maker louing:
The ſonnes of Sion,
Let them euerie one
Be glad in their King.

3 Let all them aduance
His Name in the dance,
Both now and alwayes
With harpe and tabret,
Euen ſo lykewiſe let
Them vtter his prayſe.

4 The Lords pleaſure is,
In them that are his,
Not willing to ſtart,
But all meanes do ſeke,
To ſuccour the meke,
And humble in heart.

5 The Saintes more and leſſe,
His praiſe ſhal expreſſe,
As is good and right:
Reioycing, I ſay,
Both now and for aye,
In their beddes at night.

6 Their throte ſhall braſt out
In euerie route,

In praiſe of their Lord:
nd as men moſte bolde,
hand ſhal they holde
A two edged ſworde.

Auenged to be
euerie degree,
The Heathen vpon:
nd for to reproue,
them doth behoue,
The people echone.

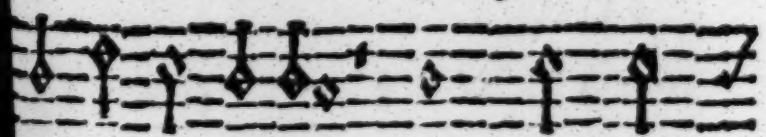
To binde ſtrange Kings faſt
chaines that wil laſt:
Their nobles alſo.
ard yron bands,
eel feete as hands,
To their grief and wo.

That they may in dede
eſentence with ſpede
On them to their paine,
s writ. Alwayes
e honour and prayſe,
His Saintes ſhal obtaine.

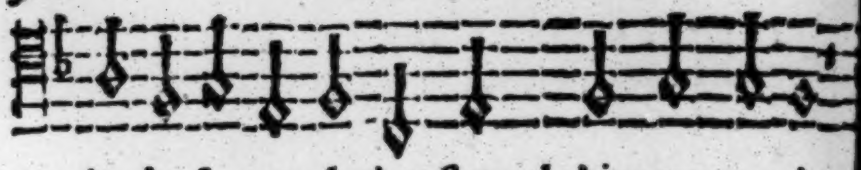
PSALME CL. N.

exhortation to praiſe the Lord without ceaſe by manner of wayes, for all his mighty and wonderful

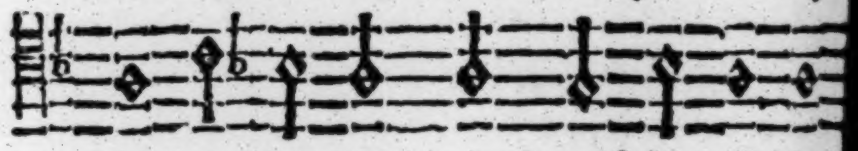
Eld vnto God the mightie Lord,



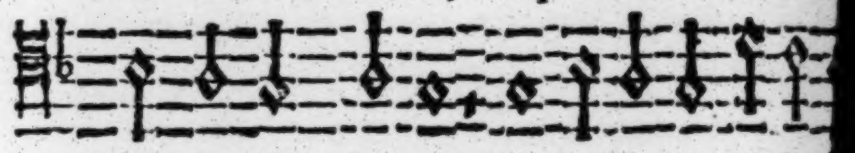
raiſe in his Sanctuary: And praiſe him



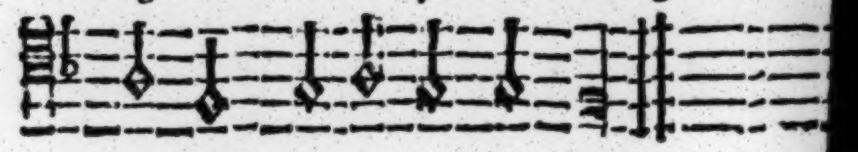
in the firmamẽt that ſhew th his power on hye.



Aduance his Name, and praiſe him in his



mightie Actes alwayes: According to his exce



lence of greatnes giue him praiſe.

3 His praiſes with the princely noyſe,
of ſounding trumpettes blowe:
Praiſe him vpon the viole, and
vpon the harpe alſo.
4 Praiſe him with timbrel and with flute,
Organnes and virginalles:
5 With ſounding Cimbals praiſe ye him:
praiſe him with loude Cimbals.

6 What euer hath the benefite,
of breathing praiſe the Lord:
To praiſe the Name of God the Lord,
agree with one accord.

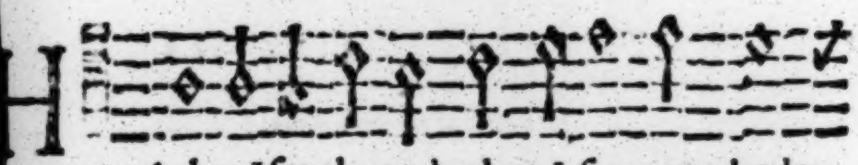
¶THE END OF TH

PSALMES OF DAVID

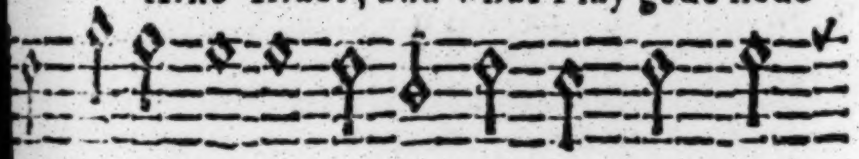
IN METER.

THE DIX COMMAVNDE-mentes.

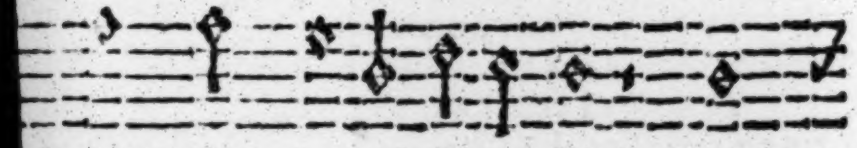
Audi Iſrael. Exod. 20.



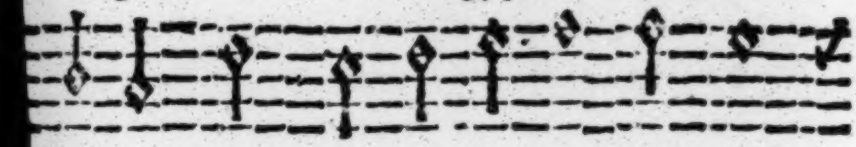
Arke Iſrael, and what I ſay geue hede



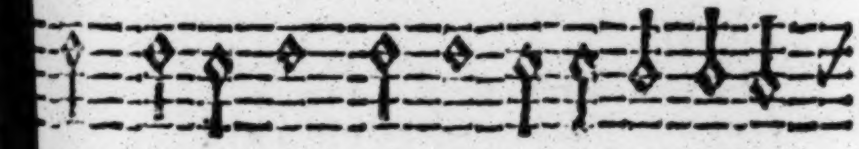
to vnderſtand. I am the Lord thy God, that



brought thee out of Egypt land, Euen



from the houſe, wherein thou didſt in thral-



dome lyue a ſlaue None other Gods at all be-

fore my preſence ſhalt thou haue.

maner grauen image ſhalt
Thou make at all to thee:
any figure lyke by thee,
Shall counterfaited bee,
ny thing in heauen aboue,

Nor in the earth belowe,
Nor in waters beneath the earth,
To them thou ſhalt not bow.

Nor ſhalt them ſerue. The Lord thy God
A gelious God am I:
That puniſh parentes faultes vnto,
The third and fourth degree.
Vpon their children that me hate,
And mercy do diſplay:
To thouſands of ſuch as me loue,
And my preceptes obey.

The name thou of the Lord thy God,
In vayne ſhalt neuer vſe:
For him that takes his name in vayne,
The Lord ſhall not excuſe.
Remember that thou holy kepe,
The ſecred Sabboth day:
Sixes dayes thou labour ſhalt, and do
Thy nedefull workes alway.

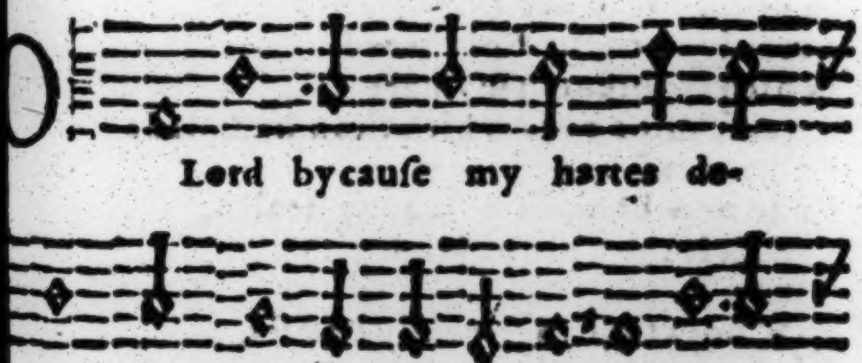
The ſeuenth day is ſet by the Lord,
Thy God to reſt vpon:
No worke then ſhalt thou do in it,
Ne thou nor yet thy ſonne,
Thy daughter, ſeruaunt nor hand mayd,
Thyne oxe nor yet thyne aſſe,
Nor ſtraunger that within thy gates,
Hath his abyding place.

For in ſixe dayes God heauen and earth,
And all therin did make:
And after thoſe his reſt he did,
Vpon the ſeuenth day take.
Wherfore he bleſt the day that he,
For reſting did ordeyne:
And ſacred to him ſelfe alone,
Appoynted to remayne.

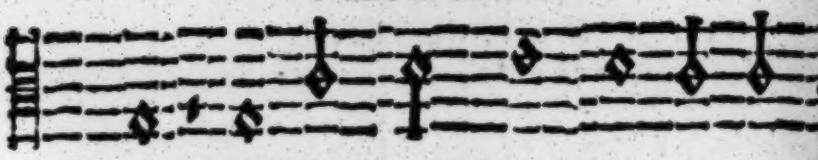
Yelde honor to thy parentes that
Prolongde thy dayes may be:
Vpon the land the which the Lord,
Thy God hath geuen thee.
Thou ſhalt not murther. Thou ſhalt not,
Commit adultery:
Thou ſhalt not ſteale. Not wytnes falſe
Againſt thy neighbour be.

Thou ſhalt not couet houſe that to
Thy neighbour doth belong:
Ne couet ſhalt in heauing of
His wyfe to do him wrong.
Nor his man ſeruaunt nor his mayde.
Nor oxe, not aſſe of his:
Nor any other thing that to
Thy neighbour proper is.

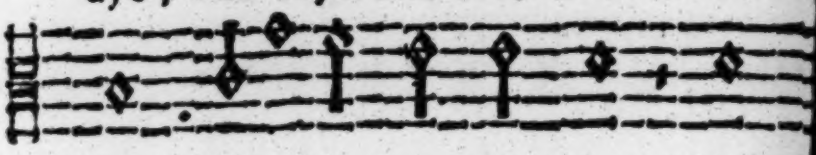
¶ The ſong of Simeon called Nunc dimittis.



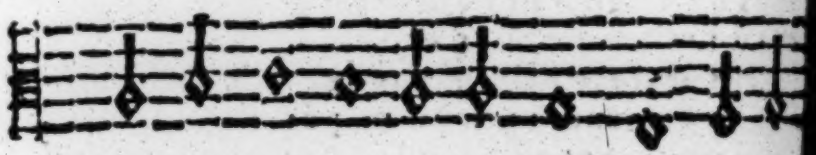
Nunc dimittis.



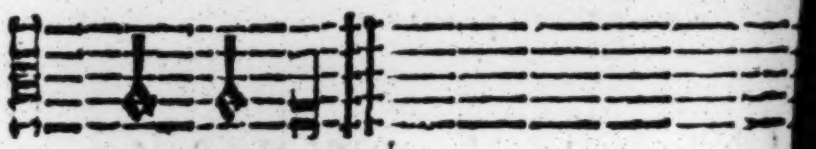
dye, The ioye and health of all man-



kynde desired long before, Whyche



now is come into the world, of mercy



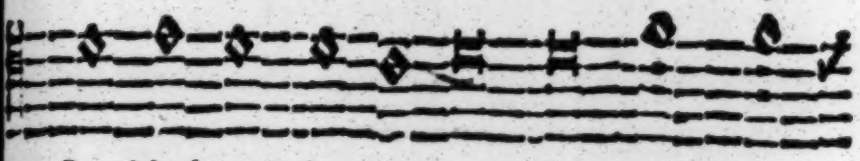
brynging store.

Thou suffereſt thy seruant now
In peace for to depart,
Accordyng to thy holy word,
Which lyghteneth my hart
Bycause mine eyes, which thou haſt made
To geue my body lyght:
Haue now beheld thy sauyng health,
Which is the Lord of might.

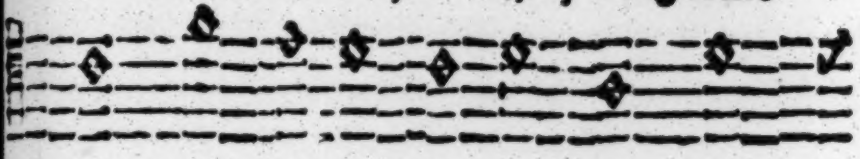
Whom thou mercyfully haſt set,
Of thyne aboundant grace
In open sight and visible,
Before all peoples face:
The Gentils to illuminate,
And Sathan ouer quell:
And eke to be the glory of,
Thy people Israell.

¶The Lordes prayer, or Pater noſter.

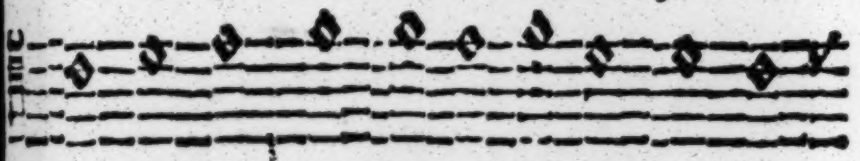
O Vr father whyche in heauen art,



Lord halowde be thy name, thy kingdome

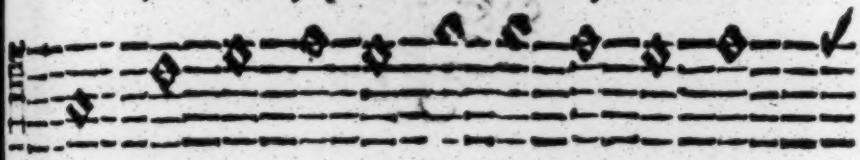


come, thy will be done in earth, euen



as the ſame in heauen is geue vs (O

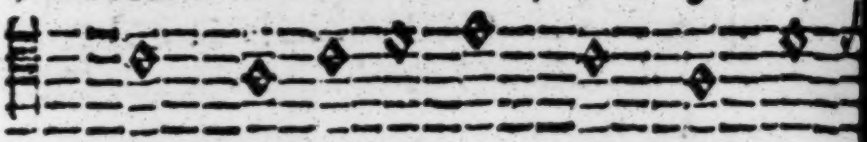
Lord) our dayly bread this day: As we



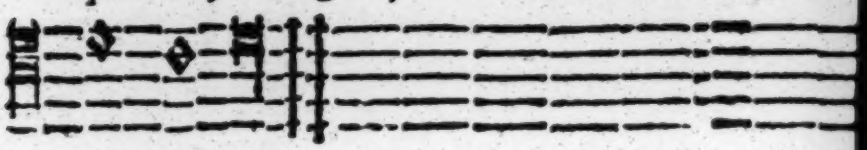
forgeue our detters ſo, Forgeue our dets

we práy. Into temptation lead vs not.

From euill make vs free, For kingdome,



power, and glory thine both nowe and



euer be.

¶FINIS.

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H.

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13 How long wilt thou forget me.
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I.

5 INclyne thyne eares vnto my.
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20 In trouble and aduerſitie.
25 I lyft myne heart to thee.
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39 I ſaid I wil loke to my wayes.
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67	Our God that is Lord and autor.	1
75	O God, laude and praiſe we wil.	1
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P.

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126 When that the Lord agayne.
137 When as we ſate in Babylon.
138 With my whole heart the.

Y.

33 YE righteous in the Lord.
66 Ye men on earth in God.
113 Ye children which do ſerue.
150 Yeld vnto God the mightie.

FINIS.

THE CATECHISME OR MANER TO TEACHE CHILDREN the Christian religion.

* * *

Wherein the Minister demandeth the question, and the chylde maketh answere: made by the excellent Doctor and Pastor in Christs Churche Iohn Caluin.

EPHES. 2.

The doctrine of the Apostles and Prophetes is the foundation of Christs Church.

Imprinted at Edinbrough by me Robert Lekpriuik.

M. D. L X X.

F THE AR-
ICLES OF THE FAITH.

The Miniſter.

WHAT is the principal and chief end of mans life?

The Childe.

To knowe God.

What moueth thee to ſay ſo?

Becauſe he hath created vs, and pla-
vs in this worlde, to ſet forthe his
ie in vs. And it is good reaſon that
employ our whole life to his glorie,
g he is the beginning and founteine
reof.

*whereun-
to mã was
created
and made.*

What is then the chief felicitie of
?

*The grea-
teſt felici-
tie that
man can
atteine to.*

en the ſelf ſame I meane to knowe
, and to haue his glorie ſhewed
e in vs.

hy doeſt thou call this, mans chief
itie?

cauſe that without it our condicion
ate were more miſerable, then the
e brute beaſtes.

eby then we may euidẽtly ſe, that
can no ſuche miſerie come vnto
as not to liue in the knowledge of
.

t is moſte certeine.

The true knowledge of God

M. But what is the true and right kn
ledge of God?

C. When a man ſo knoweth God, tha
gueth him due honour.

M. Whyche is the way to honour
arght?

The right maner to worſhip God ſtandeth in foure poin tes.

C. It is to put our whole truſt and c
dence in him: to ſtudie to ſerue hi
obeying his will, to call vpō him i
neceſſities, ſeking our ſaluation a
good things at his hand: and fina
ackno vledge bothe with heart
mouth, that he is the liuelie fou
of all goodnes.

2. Sōday.

M. Well then to the end that theſe t
may he diſcuſſed in order and de
more at large, whyche is the firſt

C. To put oure whole confidence in

The firſt point of honoring God.

M. How may that be?

C. When we haue an aſſured know
that he is almighuie, and perfectly

M. And is that ſufficient?

C. No.

M. Shewe the reaſon.

C. For there is no worthines in v
God ſhuld ether ſhew his power
vs, or vſe his merciful goodnes to

M. What is then further required?

C. That euerie one of vs be fully
in his conſcience, that he is belo
God, and that he wil be bothe
the rand Sauiour.

M. How ſhal we be aſſured hereo

C. By his owne worde, wherein h
reth vato vs his mercie in Chri
aſſureth vs of his loue towardes

The foundation of our faith.

M. Then the very ground to h
confidence in God, is to know
our Sauiour Chriſt.

Yea, truely.

Then breifly, what is the effect of this knowlege of God in Christ?

It is conteined in the confession of the faith, vsed of all Christians, which is cõmunely called the Crede of the Apostles: bothe because it is a brief gathering of the articles of that faith whyche hath bene alwayes continued in Christs Church, and also becausse it was taken out of the pure doctrine of the Apostles.

Rehearse the same.

The Crede of the Apostles.

I beleue in God the Father almighty, maker of heauen and earth: And in Iesus Christe his onely Sonne our Lord: Who was cõceiued by the holie Ghost, borne of the virgine Marie: Suffered vnder Pontius Pilate, was crucified, dead, buried and descended into hell: He rose againe the thride day from death: he ascended into heauen, and sitteth at the right hand of God the Father almightie: from thence he wil come to iudge the quicke and the dead.

I beleue in the holie Ghost: The holie Churche vniuersall, the communion of saintes: the forgiuenes of sinnes: the rising againe of the bodies, and life euerlasting.

3. Sõday.

To the intent that this confession may be more plainly declared, into how many partes shall we deuide it?

The Christiã faith standeth in foure pointes.

Into foure principall partes.

What be they?

The first concerneth God the Father. The seconde is of his Sonne Iesus Christe, wherein briefly also the whole storie of our redempcion is rehearsed.

The thirde is, touching the holie Gh
The fourth concerneth the Church,
Gods giftes vnto the same.

M. Seing there is but one God, w
moueth thee to make rehearsal of
Father, the Sonne, and the holie Gh
as if there were thre?

Of cõcerning the Trinitie.

C. Because that in the substãce or na
of God, we haue to consider the Fat
as the founteine, beginning and ori
cause of all things: then secondly
Sonne, who is his euerlasting wisdo
and thirdly the holie Gost, who is
vertue and power, spred vpon all cre
res, and yet neuertheles remaineth
wayes wholy in him self.

M. This is then thy meaning, that the
no inconuenience at all, to vnder
seuerally these three persons in
Godhead, who notwithstanding is
and not thereby deuided.

The first parte of the belief.

C. It is euen so.

M. Make rehearsal now of the first
of the Crede.

C. I beleue in God the Father almi
maker of heauen and earth.

M. Wherefore doest thow cal him Fa

C. I call him so, hauing respect to
Christ, who is the euerlasting word
gotten of God before all worldes,
being afterwardes openly shewed
the worlde: was euidently declar
be his Sonne. Now seing God is ou
uiour Christes Father, it followet
cessarily that he is also our Father.

The Father.

M. What meanest thow by that,
callest him almightie?

What is ment by this word almightie.

C. I meane not that he hathe a
which he doeth not exercise: but t
cre

creatures be in his hand, and vnder his gouernance: that he disposeth all things by his prouidence: that he ruleth the worlde as it pleaseth him, and guideth all things after his owne good pleasure.

So then by thy saying the power of God is not ydle, but continually exercised, so that nothing is done, but by him, and by his ordinance. *The power of God is not ydle*

That is moste true. 4. Sōday.

Wherefore is that clause added, Maker of heauen and earth?

Because he hathe made him selfe knowen vnto vs by his workes, it is necessarie for vs to seke him out in them. For our capacitie is not able to comprehende his diuine substance; therefore he hathe made that world as a glasse, wherin we may behold him, in suche sorte as it is expedient for vs to know him. *Psal. 104. Rom. 1. Hebre. 11. A glasse, wherein we may see God.*

Doest thou not comprehende all creatures in these two wordes, Heauen and earth?

Yes verely: and they may right well be conteined vnder these two wordes, seing that all things be either heauenlie, or earthlie.

And why callest thou God onely Creator, seing that to order things and to conserue them alwayes in their state, is a thing of muche more importance, then to haue for one tyme created them?

By this worde Creator, it is not onely ment that God did once create them, hauing no further regarde to the afterwardes but we ogbt to vnderstande, that as the worlde was made of him in the beginning, euen so now he doeth conserue the same, so that heauen and earth, with

Concerning the prouidence of God.

the reste of the creatures coulde not c
tinue in there estate if his power, did n
preserue them. Moreouer, seing in t
maner he doeth mainteine all thin
holding them as it were in his hand
muste nedes follow that he hathe
rule and gouernance of all. Wherei
in that, that he is Creator of heauen
earth, it is he that by his good
power and wisdome doeth gouerne
whole order of nature It is he that
deth raine and drought, haile, tempe
and faire wether, fertilitie and baren
dearth and plentie, health and sick
and to be shorte, he hathe all thing
commandement, to do him seruice a
owne good pleasure.

Concerning the deuils.

M. What sayest thou as touching the
uils and wicked persones? be they
subiect to him?

C. Albeit that God doeth not guide
with his holie Spirit, yet he doeth b
them in suche sorte, that they be
able to stirre or moue withoute his
misiion and appointement: yea, and
reouer he doeth compell them to
cute his wil, althogh it be against
intent and purpose.

M. To what purpose doeth it serue
to knowe this?

C. The knowledge hereof doeth
derfully comfort vs, For we might th
our selues in a miserable case, if t
uils & the wicked had power to d
thing contrary to Gods wil. And m
uer, we coulde neuer be quiet in o
sciences, if we shulde thinke our
to be in their danger. But forsom
we know that God brideleth the

and chaineth them, as it were, in a priſon in ſuche wiſe that they can do nothing, but as he permitteth: we haue iuſte occaſion, not onely to be quiet in minde: but alſo to receiue moſte comfortable ioye: ſince God hathe promiſed to be our protectour and defender. *The deuill hathe no power but of God.*

M. Go to then: let vs come to the ſeconde parte of our belief. *5. Sonday.*

C. And in Ieſus Chriſt his onely Sonne our Lord. *The ſecõde parte of the belief.*

M. What is the effect of this parte?

C. It is to acknowledge the Sonne of God to be our Sauiour: and to vnderſtand the meane, whereby he hathe redemed vs from death and purchaſed life vnto vs.

M. What ſignifieth this worde Ieſus, by which thou nameſt him? *Ieſus.*

C. It is as muche to ſay, as Sauiour: and this name was giuen vnto him by the Angel at Gods commandement? *Matth. 1.*

M. What? is that of more eſtimation, then if that name hade bene giuen vnto him by men?

C. Yea, a great deale: for ſince Gods pleaſure was that he ſhuld be ſo named, he muſt nedes be our Sauiour in dede.

M. What ſignifieth thē this worde Chriſt. *Chriſt.*

C. This word Chriſt doeth expreſſe, more effectually his office, and doeth vs to wit that he was anointed of the Father, King, Prieſt, and Prophet.

M. How haſt thou the knowledge hereof?

C. By the Scripture, which doeth teache vs that anointing did ſerue for theſe thre offices, the which be alſo attributed vnto him in many places of the ſame.

M. But what maner of oyle was it, where

with he was anointed?

C. It was no suche materiall oyle as we vse, and as did serue in olde tyme, to the ordeining of Kings, Priestes, and Prophetes but a farre more excellent oyle, euen the grace of Gods holie Spirit, whereof the outwarde anointing in the olde Testament was a figure.

M. What maner of kingdome is that whereof thou speakest?

The Kingdome of Christ.

C. It is spirituall, and doeth consist in Gods worde, & in his holie Spirit, wherein is cōteined bothe righteousnes and life euerlasting.

M. And what is his Priesthode?

The priesthode of Christ. Heb. 7. 8. 9 10. 13.

C. It is an office and autoritie to present him selfe before God, to obteine grace and fauoure for vs, and to pacifie his Fathers wrath by offring an acceptable Sacrifice vnto him.

M. Why callest thou him a Prophet?

wherein Christ was a Prophet Isai 7. Hebr. 1.

C. Because that he came downe into the worlde as a chief ambassadour of God his father, to declare at large his Father will, and to finish all reuelations and prophecies.

M. Commeth there any profite vnto thee by those names and dignities of Christ.

6. Sōday.

C. Yea, they altogether belong to our comforte for Christ did receiue al these of his Father, to make vs partakers thereof whereby we might euerie one receiue of his fulnes.

Ioh. 1.

M. Declare this thing vnto me more at large.

Ephes. 4.

C. He receiued the holie Ghost in perfectiō, with all the giftes of the same to bestowe them on vs, and to distribute them vnto euerie one of vs, in the m

ſure and quantitie that God knoweth to be moſte mete, and ſo by this meanes, we drawe oute of him as out of a founteine al the ſpiritual giftes that we haue.

Christ is the fountein of all goodnes.

M. To what vſe doeth the kingdome of Chriſte ſerue vs?

To what vſe the kingdome of Chriſt ſerueth vs.

C. To ſet vs in libertie of conſcience, to liue godly and holily, that we being enriched with his ſpirituall treaſures, and armed with his power, may be able to ouercome the deuill, ſinne, fleſh and the worlde, whiche be pernicious enemies vnto our ſoules.

M. What profite haue we of his Prieſthode?

The profit of Chriſtes Prieſthode. Hebr. 7. 8. 9. c. 13. Rom. 12.

C. Firſt, by this meanes he is our Mediator to bring vs into the fauour of God his Father: and againe, hereby we haue a free entrie to come in and ſhewe our ſelues boldly before God and to offre vp our ſelues, with al that belongeth vnto vs, for a ſacrifice. And in this point we are felowes, after a ſorte, of his Prieſthode.

The vtilitie of his office, in that he is a Prophet, is yet behinde.

wherefore Chriſt was a Prophet.

Since our Lord Ieſus hathe receiued this office to become the maſter and teacher of his floke, the end of this dignitie is, to bring vs to the right knowledge of the Father, and of his trueth, ſo that we might become Gods houſholde ſcholers and of his familie.

This is it then that a man may briefly gather of thy wordes, that this name Chriſt doeth include thre ſundry offices, the whiche God hathe giuen vnto his Sonne, to the intent to beſtowe the frute and profite of the ſame vpon his elect.

It is very true.

7. Sōday. *Christ the onelie Sō-ne of God.* *Ioh.1.* *Epheſ.1.* *Hebr.1.*

M. By what reaſon calleſt thou Chriſte the onelie Sonne of God, ſiace God doeth name all vs alſo his children?

C. As touching that, that we are God childrē, we are not ſo of nature, but only by his Fatherlie adopciō, and by grace, i that God doeth accept vs for his childrē now, oure Lord Ieſus, being begotten o the ſubſtance of his Father, and being o the ſelf ſame nature, may iuſtly be calle Gods onely Sonne, for that there is non other that is ſo by nature.

M. This is then thy meaning, that this ho nour perteineth peculiarly to him alon as to whome it belongeth by nature, th which notwithſtanding he hathe by fr gift of his goodnes communicated vn vs, in that we are his members.

C. It is euen ſo: and therefore in reſpect that his cōmunicating with vs, the Sc pture calleth Chriſt in an other place, t firſt borne among many brethren.

Rom.8. *Coloſſ.1.*

M. Why calleſt thou him our Lord?

C. Becauſe he is appointed of the Fath to haue lordſhip ouer vs, and to rule heauen and earth, and to be the head men and Angels.

M. What is the meaning of that, that f loweth?

The anointing of Chriſt.

C. It declareth after what ſorte the Sō of God was anointed of his Father, become our Sauiour, that is to ſay, toke vpō him our fleſh, & therein fulf led all things neceſſarie for our redēpt according as they be here rehearſed.

M. What meaneſt thou by theſe two cla ſes? Conceiued by the holy Ghoſt Bor of the Virgine Marie.

Chriſt became very

C. That he was facioned in the Virg wom

wombe, taking very ſubſtance and manhoode of her, that he might thereby become the ſede of Dauid, as the Prophetes had before ſignified: & yet notwithſtanding, all this was wroght by the ſecret and maruelous power of the holy Ghoſt, without the companie of man.

man.
Pſal.32.
Matt.1.
Luk.1.

. Was it then nedefull that he ſhulde take vpon him our very fleſh?

. Yea verely: for it was conuenient that mans diſobedience againſt God, ſhulde be purged in the nature of mā. And moreouer if Chriſt had not bene partaker of our nature, he had not bene a mete Mediatour to make vs at one with God his Father.

Rom.5.

1.Tim.2.
Hebr.4.

. Then this is thy ſaying, that it behoueth that Chriſt ſhulde become very man, to the end he might execute the office of a Sauiour, as in our perſon.

. Yea verely: for we muſte borowe of him, al that whiche is lacking in our ſelues? for this our defaut colde not otherwiſe be remedied.

Chriſt hath performed that whiche lacketh in vs.

. But for what cauſe was this thing wroght by Gods holie Spirit, and not rather by the companie of man, according to the ordre of nature.

. Becauſe the ſede of man is of it ſelf all together corrupted with ſinne, it behoued that this conception of Chriſt ſhulde be wroght by the power of the holie Ghoſt, whereby our Sauiour might be preſerued frome al corrupcio of ſinne, & repleniſhed with all maner of holines.

Chriſt was conceiued by the Spirit of God.

. So then by theſe ſayings it is euidētly declared vnto vs, that he which ſhulde purifie and cleanſe other frome filth of ſinne, muſte be him ſelf free frome all

ſpottes thereof, and euen frome his m
thers wombe dedicated vnto God, in p
renes of nature, ſo that he may not
giltie of that corruption, wherewith t
whole ſtocke of man is infected.

C. I meane ſo.

2. Sõday. M. Wherefore ſpeakeſt thou of his dea
immediatly after his birth, and leau
out the whole hiſtorie of his life?

C. Becauſe there is nothing mencion
or ſpoken of in oure Crede, but th
which peculiarly belongeth to the ſu
ſtance of our redemption.

M. Why is it not ſaid plainly in one wo
that he dyed, without any ſpeaking
Pontius Pilate, by whoſe iudgement
ſuffered?

C. This was not onely to make the
ſtorie of Chriſts paſsion, to haue m
euident aſſurance, but alſo to decl
vnto vs that he was condemned to de
by a iudge.

M. How ſo?

Chriſt was condemned to cleare was.

C. He dyed to ſuffre the paine that w
due vnto vs, that we might be there
deliuered from the ſame. Now for
muche as we were giltie before Go
iudgement as wicked miſdoers, Chriſt
take vpon him our perſon, vouchſau
to ſhewe him ſelfe before an earth
iudge, and to be condẽned by his mo
that thereby we might be cleared bef
the Iudgement ſeate of God.

Matt 2. Luk. 23.

M. Notwithſtanding Pilate doeth p
nounce him innocent, and ſo by that
doeth not condemne him as worthy
death.

Chriſt was cõdẽned for vs.

C. Pilate did bothe the one and the oth
firſt, he was pronounced innocent a
iuſ

iuſte, by the iudges owne mouth, to ſignifie that he ſuffered not for his own deſert, but for our treſpaces: and yet withall, the ſame iudge did giue ſolēly the ſentence of death againſt him, to teſtifie and expreſſe, that he is our true pledge and raunſome, as he who alſo hathe taken vnto him our condemnatiō, to deliuer vs frome the ſame.

Chriſt was our ranſo ma.

That is well ſaid: for if he had bene a ſinner in dede he had not bene mete to haue ſuffered death for the offences of other: and neuertheles to the end that we might be clearly quit by his cōdemnation, it was neceſſarie that he ſhulde be counted as among the wicked.

Iſaie. 53.

So I meane.

Where thou ſaiſt, Chriſt ſuffred on the croſſe, was that kinde of death of more importance, then if he had bene otherwiſe put to death?

9. Sōday.

Chriſt toke vpon him ſelfe the curſe due vnto vs that we might be free.

Yea verely: and touching that matter, ſainct Paule ſaith, that he was hanged on a tree, to the intent that he might take vpon him our curſe, and ſo diſcharge vs: for that kinde of death was accurſed of God.

Gala. 3. Deut. 21.

What? is it not a great reproche and diſhonour vnto our Lord Ieſus, to ſay that he was accurſed, and that before God?

No not a whit: for he through his almightie power, by taking the curſe frome vs vnto him ſelf, did in ſuche ſorte make it voide and of none effect, that he himſelfe, neuertheles continued ſtil ſo bleſſed, that he was able to fulfill vs alſo with his bleſsings.

Chriſt euē in ſuffe-

Declare that, that followeth.

ringdeath vanquished death.

C. In ſo muche as death was a puniſhme appointed vnto man for ſinne, therefor our Sauiour Chriſt did ſuffer death a by ſuffering, ouercame it. And to th intent alſo to make it the more ce teinely knowen vnto vs, that his deat was not counterfait, it pleaſed him al to be buryed after the commune man of men.

M. But it appeareth not that any profi commeth to vs by this, that Chriſt ha wonne the victorie of death, ſeing th we notwithſtanding ceaſe not to dye.

The death of the faithful is a right paſſage to life euerlaſting.

C. That doeth not hinder: for the death the faithful is now nothing els, bu readie paſſage to a better life.

M. It followeth then neceſſarily here that we oght in no wiſe to be afraid death, as thogh it were a dredeful thi but rather it behoueth vs willingly walke the trace of our head and cap ne Ieſus Chriſt, who as he periſhed by death, ſo wil he not ſuffre vs to ri ſh thereby.

C. It is euen ſo.

10. Sōday. *The vnderſtanding of this Chriſt.*

M. What is the ſenſe of that clauſe, deſcended into hell?

C. That Chriſt did not onely ſuffre tural death, which is a ſeparation of ſoule from the bodie: but alſo that ſoule was in wonderful diſtres, indur grieuous tormentes, which Saint P calleth the ſorowes of death.

went downe into hei. Act. 2.

M. For what conſideration ſuſteined thoſe paines, and in what ſorte?

C. Becauſe he preſented him ſelf be the iudgement ſeat of God to ſatiſfie ſinnes, it was neceſſarie that he ſhu feele this horrible torment of cōſcie

as if God had vtterly forſaken him, yea, as thogh God had bene his extreme enemie: and being in this extremitie, he cryed to his Father, My God, my God, why haſt thou forſaken me? *Matt.27. Mark.15.*

Why? was God then angrie with him?

Nay, howbeit it was mete that God ſhulde puniſh him in ſuche ſorte, to performe the wordes of Iſai, that he was beaten with the hand of his Father for our ſinnes, and that he was wounded for our tranſgreſsions. *Iſaie.53. 1.Pet.i.2.*

But how colde it be that he was in ſuche dredfull anguiſh, as thogh God had vtterly forſaken him, ſeing he was God him ſelf?

We muſt vnderſtande, that he was in ſuche diſtres onely as touching his humanitie. And to the intent that he might ſe theſe panges in his manhoode, his Godhead did in the meane time for a litle ſpace kepe it ſelfe cloſe, that is to ſay, it did not ſhewe the might thereof.

But how colde this be, that Chriſt who is the Saluation of the worlde, colde be vnder ſuche condemnation?

He was not ſo vnder it, that he ſhulde continue in the ſame: for he hath in ſuch wiſe felt theſe terrors: which we haue ſpoken of that he was not ouercome of the ſame, but hath rather thereby made battel againſt the power of hell, to break and deſtroy it. *The difference betweene the anguiſh of Chriſtes Spirit, & the conſciences of the wicked.*

Hereby then we ſe the difference betweene that grief of minde, which Chriſt did ſuffer, and that which the impenitēt wretches do abide whome God doeth puniſh in his terrible wrath: for that verie paine, which Chriſt ſuſteined for a time,

the wicked muſte indure cõtinually: a
that which was vnto Chriſt but a prick
is vnto the wicked in ſtead of a glaiue
wound them to death.

C. Trueth it is: for our Sauiour Chriſt e
in the middes of his tormentes, did n
ceaſe to put a full truſte euermore
God his Father: but the damned ſinn
do deſpaire: yea, they deſpite God, in
much that they blaſpheme his maieſt

11. Sõday. M. May we now gather by this, what p
fite cõmeth to the faithfull by the de
of Ieſus Chriſt?

The profite and vertue of Chriſtes death ſtandeth in 3. poinctes.

C. Yea very well: and firſt of all, we
that it is a Sacrifice wherewith he ha
fully ſatiſfied his Fathers iudgement
our behalfe: and thereby alſo he ha
appeaſed Gods wrath, and hathe bro
vs into his fauour againe: ſecondly, t
his blood is a waſhing of our ſou
frome all maner of ſpottes: and fina
that he hathe ſo cleane wiped away
ſinnes through his death, that God
neuer hereafter haue remembrance
them, ſo that the obligation which
againſt vs, is now cancelled, and m
voide.

M. Haue we none other profite of
death?

C. Yes verely: that is, if we be true m
bres of Chriſt, our olde man is crucif
and our fleſh is mortified, to the
that none euill luſtes do hereafter b
rule in vs.

M. Expounde the article folowing.

C. He roſe the third day from deat
1. Pet. 3. life, wherein he ſhewed that he had
ten the victorie of death and ſinne.
through his reſurrection he ſwalle

vp death, he broke a ſunder the chaines of the deuill, and finally he deſtroyed all his power.

Tell me how many wayes this reſurrection of Chriſt doeth profite vs?

Thre maner of wayes. The firſt, that we haue fully obteined to be righteous thereby: ſecondly, it is a ſure gage of our immortalitie: thirdly, that if we be in dede truely partakers of his reſurrection, we riſe now in this preſent worlde into a newe kind of life, whereby we ſerue God onely, and leade our liues agreable to his will.

The benefite and vertue of Chriſts reſurrection ſtandeth in thre pointes.

Rom. 4, 6 1. Cor. 15.

Let vs go forwarde to the reſt.

He aſcended vp into heauen.

Went Chriſt vp into heauen in ſuche ſorte that he is no longer in the earth?

Yea, for when he had performed wholy all things that were enioyned him by the cõmandement of his Father, and had accompliſhed al that was neceſſarie for our ſaluation it was not nedefull that he ſhulde remaine any lõger in the worlde.

12. Sõday.

Chriſt aſcended into heauẽ.

What profite haue we by his aſcenſiõ?

We receiue double profite thereby: for ſee that our Sauiour Chriſt is entred into heauen in our name, euen in like maner as he came downe frõ thence for our ſakes, he hathe thereby made an opẽ entrie into the ſame place for vs, giuing vs thall an aſſured knowledge, that the gate of heauen is now open to receiue vs, which was before ſhut through our ſinnes. The ſeconde profite is, that he appeareth in the ſight of God the Father to make intercеſsion for vs, and to be our Aduocate to make anſwer for vs.

The profite of Chriſts aſcenſion ſtandeth in two pointes.

Rom. 8. Hebr. 7. 1. Ioh. 2.

Was our Sauiour Chriſt ſo aſcended

into heauen, that he is no more
with vs?

Matt.28. C. No not so: for he him selfe promi
contrarie: that is, that he wil be pre
with vs vnto the worldes end

M. Is it ment of his bodilie presence,
he maketh promise so to continue
vs?

Luk.24. Acte.1. C. No verely: for it is another mat
speak of his body which was takē
to heauē, & of his power, which is
abrode throughout the whole wor

M Declare the meaning of this sen
He sitteth at the right hand of Go
Father.

Matt.28. C. The vnderstanding of that is, th
hathe receiued into his handes t
uernance of heauen and earth, wh
he is King and ruler ouer all.

M. What signifieth this worde, right
and the sitting at the right hand?

To sit at the right hand of God. C. It is a similitude, or a maner of s
borowed of earthlie Princes, wh
wonte to place on their right side
as they substitute next vnder th
rule in their name.

M. Then thou meanest nothing el
by, but that which sainct Paul sp
Ephe.2. that he was appointed head
Church, set in autoritie aboue all
Phil.2. and that he hathe, receiued a
dignitie passing all other.

C. Euen so it is.

13. Sōday. M. Go forwarde to the residue.

C. From thence he wil come to i
quicke and the dead: that is to
wil come downe from heauen,
him selfe visibly once againe i
Act.3. ment, as he was sene to ascend.

M. Seing the iudgement of God ſhall be in the end of the worlde, how may that be which thou ſaiſt, Some ſhalbe aliue, & otherſome ſhalbe dead, ſince it is a thing appointed vnto all men to die once? *1. Cor. 15. Hebr. 10. 1. Theſ 4. Act. 1. Hebr. 9.*

T. Saint Paul maketh anſwer to this queſtion him ſelfe, ſaying, that they which at that time ſhal be lefte aliue, ſhal be ſuddenly changed, to the end that their corruptible nature being aboliſhed, they may be clothed with incorruption. *1. Cor. 15. 1. Theſ 4.*

M. Thy meaning is then that this change ſhalbe vnto them in ſtead of a death, in ſomuche as it ſhal aboliſh their former nature, and make them riſe againe in a new ſtate.

T. Trueth it is.

M. Do we receiue any comfort by this that our Sauiour Chriſt wil come once to iudge the worlde?

T. Yea verely, and that great: for we are taught certainlie, that his comming at that time ſhalbe onely for our ſaluacio̅. *Hebr. 9.*

M. Then there is no cauſe, why we ſhulde be afraid of the day of iudgement, or that we ſhuld tremble therefore.

T. No truely: forſomuche as we ſhal appeare before none other iudge but him, who it our aduocate, and hathe taken vpon him to defend our cauſe. *Chriſt ſhal iudge vs, and anſwer for vs.*

Let vs now come to the third parte. *14. Sōday. The third parte of the Crede. Of the holie Ghoſt and his giftes.*

That concerneth our faith in the holie Ghoſt.

And to what purpoſe doth it ſerue vs? It doeth vs to vnderſtand, that euen as God hathe redemed vs, and ſaued vs in Ieſus Chriſt, euen ſo it pleaſed him to make vs partakers of his redemption and ſaluation through his holie Spirit.

M. How ſo?

C. In like maner as the blood of Chri
the onely purgation of our ſoules: e
ſo the holie Ghoſt muſt ſprinkle our
ſciences with the ſame to make th
cleane.

1 Pet.1.
1.Ioh.1.
Pſal.51.

M. This nedeth a more euident decl
tion.

C. It is to ſay, that the Spirit of G
dwelling in our hearts, doeth mak
feele the vertue of our Lord Ieſus: f
is he that doth open the eyes of
heart to behold Chriſtes benefites t
des vs: he doeth ſeale them in our he
and this Spirit doeth alſo regenerat
& make vs new creatures, in ſuche ſ
that by his meanes we receiue all
, giftes and benefites, whiche be o
vnto vs in Chriſt our Sauiour.

Rom.5.

Ephes.1.

M. What followeth now next?

C. The fourth parte of our belief, w
it is ſaid, I beleue that there is an
vniuerſal Church.

15. Sōday.

The fourt parte which is of the Church. what the Chwrche is.

M. What is the Church vniuerſal?

C. It is the bodie and ſelowſhip of
that beleue, whome God hath or
and choſen vnto life euerlaſting.

M. Is it neceſſarie that we beleue t
ticle?

C. Yea, vnles we minde to make C
death of none effect, and make al
things to no purpoſe, which we h
hearſed alreadie: for all Chriſts
proue there is a Churche.

For what purepoſe Chriſt ſuffered death.

M. This is then thy ſaying, that all
hitherto hathe bene declared, doc
che the cauſe, and ground of o
cion, in ſo muche as God hathe
vs into his fauour by the meane

Sauiour Ieſus Chriſt, and hath ſtabliſhed this grace in vs through his holye Spirit: but now the effect that commeth of all this, is declared vnto vs, to giue the more euident aſſurance thereof.

C. It is euen ſo.

I. What meaneſt thou by calling the Church holy?

C. I call the Churche holy in this ſenſe, becauſe that thoſe, whome God hath choſen, he iuſtifieth and reformeth vnto holines and innocencie of life, to make his glorie to ſhine in them: and alſo our Sauiour Chriſt hathe ſanctified his Church, which he redemed, to the end it might be glorious and without ſpot. *Rom. 8. Epheſ. 1. Epheſ. 5.*

I. What meaneth this word, Catholicke, or vniuerſal?

C. It ſerueth to put vs in remembrance, that as there is but one head of the faith full, euē ſo it behoueth them to be knit together in one bodie, ſo that there be not diuers Churches, but one Churche onely, diſperſed throughout the whole worlde. *The meaning of this word catholicke 1. Cor. 12. Epheſ. 4.*

I. Declare as touching the communion of Sainctes.

C. That clauſe is put to, for a more plaine declaration of the vnitie of the mēbres of Chriſts Church. Moreouer it doeth vs to vnderſtand that all the benifites that Chriſt hath giuen to his Church, belong to the profite and ſaluacion of euerie faithful perſone, for ſomuche as they haue all a communitie together. *The communion of the faithful.*

I. But is this holines of the Church now 16. Sonday. ready perfect?

C. No verely: for it is in continual battel, long as it is in this worlde, and labo-

yeth alway vnder imperfection and in
mities, which shal neuer be cleane tak
away, vntil it be altogether coupled
Ephes. 5. her head Christ, by whome it is pe
&ly sanctified.

M. Is there none other way to knowe
Church, but by faith?

C. Yes verely: there is a Church which
be sene to the eye, for somuche as
hath giuen sure tokens, by the which
may know the same: but here in this
ce mẽcio is mad proprely of that Ch
which he hath chosen by his secrete
ction to euerlasting life: the whiche
not be perfectly discerned by our se

M. What is there more?

C. I beleue the remission of our sinne

Touching the forgiuenes of sinnes.

M. What is the propre signification o
worde Remission?

C. That God doeth freely forgeue a
sinnes of them, whiche beleue in hi
suche sorte, that they shall neuer b
led to any account, to receiue any pu
ment therefore.

M. It is easy then to be gathered
that we do not merite by our ow
tisfaction, that God shulde pardon
sinnes.

C. Ye say true: for our Sauior Christ
made satiffaction by susteining the
due vnto the same: for we of our pa
not able to make any recompe
God, but of his meere liberalitie
teine this benifite freely.

M. Wherefore doest thou make m
of remission of sinnes, immediatl
that thou hast spoken of the Chu

There is no remission of sinnes without faith.

C. Because that no man can receiu
nenes of his sinnes, vales he be ioy

the felowshyp of Gods people, & so cõtinue in the vnitie of Christes bodie euẽ to the end, like a trew mẽbre of his Church.

nes without the bodie of the Church.

Q. By this saying thẽ, without the Church there is nothing but hel, death, and damnacion.

Isai. 46. Ezek. 13. Ioel. 2. Gen. 8. 1. Pet. 3.

A. That is moste certeine: for all suche as do deuide them selues from the bodie of Christ, to breake the vnitie thereof by sectes are vtterly destitute of all hope to enioye euerlasting life, whiles they kepe them selues so diuided.

Q. What foloweth more?

17. Sonday.

A. The rising againe of the bodie, and life euerlasting.

Q. Whereto serueth this article in our belief?

Of our resurrectiõ.

A. To teache that our felicitie consisteth not in anye thing vpon earth, the which knowledge may serue vs for two necessarie purposes. First, it serueth to teach vs to passe through this transitorie worlde, as through a strange countreye, setting not by earthlie things. Secondly, it putteth vs in comfort, that althogh as yet we do not fully enioye the frute of that grace, whiche our Lord God hath freely giuẽvs in Christ, that yet, we ought notto be discouraged, but pacietly to waite for him vnto the time that he shal appeare.

Q. What shalbe the maner of our resurrection?

A. Al they which be dead before that time shal then take their owne bodies againe vnto them: howbeit they shalbe of a nother sorte: that is, they shall be no more subiect to death or corruption: and yet notwithstanding they shalbe of the self same nature & substance as before: and

1. Cor. 15.

ſuche as ſhal then remaine aliue, Ge
wil raiſe thē vp meruelouſly, and ſu
denly change their bodies, in the twin
ling of an eye, as we haue ſaid before.

M. Shal not the wicked be aſwel partak
of this reſurrection as the faithfull?

C. Yes verely: but they ſhal be in condi
Matt. 25. Iohn 5. farre vnlike: for the faithfull ſhall r
againe to euerlaſting ioye and ſaluac
and the other to euerlaſting death, a
damnacion.

M. Wherefore is there mention made
life euerlaſting and not of hel?

C. Becauſe the Crede is a brief ſumme
our faith, conteining, in as fewe wor
as can be, that that belongeth peculia
to confort the conſciences of Gods fai
ful: therefore Gods benefites whiche
freely beſtoweth vpon his people, be
hearſed onely, without any mencio
the wicked, who are cleane ſhut ou
his kingdome.

18. Son- M. Since we haue the foundacion wh
day. npon our faith is buylded, we may
gather hereof, what is the right faith

What a thing liue lie faith is. C. Yea verely: that is to ſay, it is a ſure
ſuaſiō and a ſtedfaſt knowledge of G
tender loue towardes vs, according a
hath plainely vttered in his Goſpel,
he wilbe both a Father, & a Sauiour
vs, through the meanes of Ieſus Chri

M. Doeth faith ſtand in our power?
is it a free gift of God?

C. The Scripture teacheth vs, that it
ſpecial gift of the holie Ghoſt, and
experience doth alſo confirme the ſ

M. How ſo?

C. For the feblenes of our wittes is ſ
that we can by no meanes attein

the ſpiritual wiſdome of God the which is reuelled vnto vs by faith: & our hearts are naturally inclined to a certeine diſtruſt, or at leaſt a vayne truſt, either in our ſelues, or in other creatures: but what time Gods Spirit hathe lightned our heartes, and made vs able to vnderſtand Gods wil, (the which thing we cā not atteine otherwiſe (then doeth he arme vs alſo with a ſteadfaſt confidence in his goodnes, Sealing the promiſes of ſaluacion in our hearts.

The holie Ghoſt doeth lighten our mindes.

What profite commeth to vs through this faith, when we haue it?

This faith maketh vs ſure of our righteouſnes.

It doeth iuſtifie vs before God, and maketh vs inheritours of euerlaſting life.

Is not a man then iuſtified through good workes, if he liue holily, and in the obedience of Gods wil?

If any man were ſo perfect before God, he might worthely be called righteous, but for ſo muche as we are all wretched ſinners in the ſight of God, we are driuē to ſeke elſwhere for a worthines to make anſwer for vs to Gods iudgement.

19. Sonday.

But be al our workes ſo diſproued that they can merite nothing at all for vs before God?

All mans workes be damnable vntil thei be regenerat through Gods Spirite.

Firſt, all ſuch workes as we do of our owne, by our nature, are vtterly corrupt: thereof it followeth neceſſarily, that they can not pleaſe God, but rather do prouoke his wrath, and he condemneth them euerie one.

Matth. 7.

This is then thy ſaying that vnto the time that God hath receiued vs to mercy and regenerate vs by his Spirit, we can do nothing but ſinne: euē as an euil tree can bring forthe no frute, but that

that is euil.

C. Euen ſo it is, for although our work
make a faire ſhewe to mans ſight, y
they are wicked before God, ſo long
the heart is nought, vnto the whych
God chiefly hathe reſpect.

M. Hereby then thou doeſt conclude th
it lieth not in our power to preuēt G
with our merites, & ſo to prouoke h
to loue vs, but muche rather we there
do ſtirre him to be more and more
grie againſt vs.

C. Yea ſurely: and therefore I ſay, t
without anie conſideration of our o
Tit. 3. workes, he doeth receiue vs into hi
uour, of his bōtiful mercie, through
merites of our Sauiour Chriſt, acc
ting his righteouſnes to be ours, and
his ſake imputeth not our fautes vn

M. What meaneſt thou then, that
is iuſtified by faith?

C. For as muche as through beleuing
is, receiuing with an aſſurance o
heart, the promiſes of the Goſpel
eatre into poſſeſſiō of this righteo

M. This is then thy meaning, that
doeth offre righteouſnes vnto vs bi hi
pel, ſo the onelie way to receiue it is,

C. So I meane.

23. Sonday. The good workes whyche procede onely of faith.

M. Wel then, after that God hath on
ceiued vs into his fauour, be n
workes, which we do by the vert
his Spirit, acceptable vnto him?

C. Yes verely, becauſe he doeth of h
goodnes ſo accept them, and not b
their worthines doeth deſerue ſo
eſteemed.

M. How is it that they be not wort
them ſelues to be accepted, ſinc

procede of the holie Ghoſt?

. Becauſe there is mixed ſome filthe through the infirmitie of the fleſh, where by they are defiled.

. By what meanes then are they made acceptable vnto God?

. By faith onely, whereby a man is aſſured in his conſcience, that God will not ſtreitly examine his workes, nor trie thē by the ſharpe rigour of his iuſtice: but that he will hide the vnperfectnes and the vncleane ſpottes that be in them, with the pureneſs of our Saiuour Chriſt, and ſo accounte them as perfect.

The way to do good workes whyche pleaſe God.

. May we ſaye then that a Chriſtian is iuſtified by his workes, after that God hath called him, or that he doeth merite through them Gods fauour to the procurement of life euerlaſting?

. No verely: but rather it is ſaid that no mā liuing ſhal be iuſtified in Gods ſight: and therefore we muſt praye, that he do not entre into iudgement with vs.

Pſal. 143

Thou meaneſt not hereby that the good dedes of the faithfull are vnprofitable.

I meane nothing leſſe: for God promiſeth to reward them largely, both in this worlde and in the life to come: and yet this notwithſtanding thoſe rewardes of God be not giuē for our worthy deſerts, but onely, becauſe it pleaſeth God of his goodnes to loue vs freely, & ſo to couer and forget our faultes, that he wil neuer call them any more to remembraunce.

A right faith is neuer idle what it is to beleue in Chriſt.

. May we be iuſt without good workes?

That is not poſſible, for to beleue in Chriſt is as muche to ſay, as to receiue Chriſt in ſuch ſort, as he doeth giue him

ſelf vnto vs: now this is an euident thin
that Chriſt doeth not onely promiſe t
deliuer vs from death, & to reſtore va
vs the fauour of God his Father throu
the onelie merites of his innocencie, b
alſo he promiſeth to make vs new cre
tures by his holy Spirit, to the end th
we ſhulde leade an holie conuerſacio
in all good workes, ſo that theſe muſt
ioyned together, except we wolde di
de Chriſt from him ſelfe.

M. Then I ſe, that it is ſo farre from t
office of faith to make men deſpiſers
good dedes, that it is the verie rote, w
ce all good workes do ſpring.

The effect of the Goſpel is faith and repētāce.

C. It is moſte certeine: and for this ca
the doctrine of the Goſpel doeth con
in theſe two pointes, faith & repētan

M. What maner of thing is Repentance

C. It is the hatred of ſinne, & loue of iu
ce proceding of the feare of God, wh
bringeth vs to the forſaking of our
ues and to the mortifying of our fle
that we maygiue our ſelues to be go
ned by the Spirit, in the ſeruice of G

21. Sonday.

What repentance is.

M. This then was the ſeconde membr
the diuiſion, which we made at the
ginning concerning a Chriſten mās l

Wherein the right ſerving of God ſtandeth.

C. Yea verely: and we haue ſaid alſo,
the very right and alowable ſeruic
God doeth conſiſt in obeying his wi

M. Why ſo?

C. Becauſe he wil not be ſerued after
fantaſie, but after his owne pleaſure.

M. What rules hath he giuen vnto v
leade our life by.

C. His Law.

M. What things doeth it conteine?

The Law

C. It is diuided into two partes, whe

the first doeth conteine foure commandements, the seconde conteineth six, so that there be ten in the whole.

hath two partes.

Who hath made this diuision thereof?

Leu. 19. Deu 6. Exod. 34. Deu. 10.

God him self: who also gaue it written into two tables vnto Moses, saying, that the whole was reduced into ten sentēces

What is the content of the first table?

It conteineth the maner of the true worship of God.

The effect of the first table.

What is conteined in the secōd table?

The effect of the secondē table.

How we ought to behaue our selues towardes our neighbours, & what due ie we owe vnto them.

22. Sonday.

Rehearse the first commandement.

The first commandement. Exod. 20. Deu. 5.

Hearken, and take heede Israel. I am the Lord thy God: which haue brought thee out of the land of Egypt, from the house of bondage: thou shalt haue none other gods before my face.

Declare the meaning hereof.

In the beginning he vseth, as it were, an introduction to the whole Law. For he doeth chalenge nete vnto him selfe first authoritie to cōmande, naming himself Euerlasting, and the Creator of the worlde: and againe after, he calleth him self our God, to make vs highly to esteme his doctrine: for if that he be our Sauiour, it is good reason that we be also his obedient people.

But that whiche followeth after, touching the deliuerance from the bondage of Egypt, is it not referred peculiarly to the people of Israel?

What signifieth the deliuerance out of Egypt.

Yes verely, as concerning the bodie: howbeit it belongeth also indifferently vnto vs all, in so much as he hath deliuered our soules frō the spirituall captiuite

of ſinne, & frō the tyrannie of the de
M. Why doeth he make mencion of t
in the beginning of his Lawe?
C. To put vs in remembrance, how gre
ly we are bounde to obey his good pl
ſure, and what vnkindenes it is to do t
contrarie.

The ſume of the firſt commandement.

M. What requireth he in this firſt cōm
dement?
C. To reſerue vnto him onely his wh
honour, not giuing any parte thereof
anie other.
M. What is his due honour?

The honour that is due to God alōe.

C. To worſhip him, to put our whole t
in him, to call vpon him, and ſuch ot
like, which be attributed onely vnto
maieſtie.
M. Wherefore ſaith he before my face?
C. For ſo muche as he ſeeth and know
al things, and iudgeth the ſecret thog
of mēs hearts, he ſignifieth vnto vs, t
he doeth not require onely that is o
warde profeſſion, but that vnfaine
from the bottome of our hearts we
take him for our onely God.

23. Sonday.

M. Rehearſe the ſecond commaademe

The ſeconde commandiment touching images & the worſhiping of them.

C. Thou ſhalt make thee no graueu i
ge, nether anie ſimilitude of things,
are in heauen aboue, nether that are
the earth beneath, nor that are in the
ters beneath the earth: thou ſhalt
bowe downe to thē, nether ſerue the
M. Doeth he vtterly forbid the makin
anie images?
C. No: but he doeth forbid expreſly
to make anie image to repreſent G
ether to worſhip him thereby.
M. Wherefore are we forbiddin to re
ſent God in anie viſible image?

C.

Becauſe there is no compariſon betwe-
ne him that is an euerlaſting Spirit, incō-
prehenſible, and a material bodie, mor
tale, corruptible and viſible. *Deut. 4. Iſa. 41. Act. 17. Rom. 6.*

Thy minde is then that he doeth great
dishonour to Gods maieſtie, that goeth
about to repreſent him in ſuche ſorte.

Yea verely.

What maner of adoration is here con
demned? *Of honour forbidden vnto images.*

We are forbidden here to come before
anie image to make our prayers, or to
bow our knee before it, or to make anie
other ſigne of reuerence, as thogh God
did there shewe him ſelf by them.

This is not then to be taken, as thogh
all keruinge or painting of images were
vtterly prohibited, but alonely to make
images, ether to ſeke or to honor God
in them, or to abuſe thē vnto anie kinde
of ſuperſtition or idolatrie.

It is euen ſo.

For what purpoſe was this commande-
ment geuen?

That as in the firſt cōmandement God
sheweth him ſelfe to be hym alone,
whom we ought to worſhip & honour,
euen ſo now he sheweth the right kind
of worſhip to withdrawe vs from all ſu-
perſtitious and carnal imaginations.

Go forthe. 24. Sonday.

He ioyneth vnto it a threatning, that
he is the Eternall, our God, ielous viſi-
ting the iniquitie of the fathers in their
children, vpon the thirde and fourth ge-
neration of ſuche as do hate him.

Wherefore doth he make mencion of
his might?

To ſignifie that he is of ſufficiēt powe

to mainteine his honour.

M. What meaneth he by ſpeaking of louſie?

C. That he cā not abide a cōpaniō with h for eue as he hathe of his vnſpeakea goodnes freely giuē him ſelf vnto vs, ſo he will that we become altoget his: & this is the chaſtitie of our ſoul that they be dedicated vnto him, & k holy for him: as contrariwiſe, it is a ſp tual whoredome, if they be withdraw from him to anie kinde of idolatrie, ſuperſticion.

Touching ſpirituall whoredome.

M. How ought this to be taken, that puniſheth the tranſgreſſions of the thers in their children?

C. To perce our hearts more depely wi the terrour of his wrath, who doeth n onely threaten to puniſh the offende but alſo their poſteritie after them.

M. What? is not this contrarie vnto t righteouſnes of God, to puniſh the o for the others faute?

C. If we cōſider the ſtate of mā, the qu ſtiō is ſone anſwered: for we are euer one of vs by nature vnder the curſe God, ſo that we can not finde faute wi God, when he leaueth vs in this ſtate. And as he ſheweth his fauour towarde his ſeruantes, whē he doeth bleſſe the poſteritie, ſo doeth he ſhewe his ve geance towarde the wicked, when ſuffereth their offſpring to continue theyr curſed ſtate.

How God puniſheth the Fathers wickednes in the childe

M. What ſaith he more?

C. To the end he might ſtirre vs alſo wi tender loue, he ſaith moreouer, that ſheweth forthe his abundant mercie to the thouſand diſcent of ſuch as

im and kepe his commandementes.

Doeth he meane, that the obedience f faithful man ſhal be ſufficient to ſaue is poſteritie, altogh it be wicked? *How God ſheweth mercie to a thouſand generatiõs*

No but that he wil in ſuche ſorte ſhewe orthe his goodnes towarde the faithfull hat for the fauour he beareth vnto thẽ e wil alſo be knowen vnto their chil- ren, not onely minding to proſper ti em ere in things of this v orlde but to ſan- ifie them alſo with the giftes of his Spi- t whereby they may become obedient o his wil.

But this ſemeth not alwayes ſo.

No: for as the Lord doeth reſerue this *Rom. 6.* bertie to him ſelf alwayes, to ſh ewe ercie vnto the children of the wicked, oon the other part he hath not ſo boũd is grace to the children of the faithful, ut that he may at his pleaſure reiect home he will: yet notwithſtanding he oeth in ſuche wiſe ordre theſe things, hat all men may eaſely ſe, that he hath ot made this louing promes for noght.

Wherefore doeth he rehearſe here in he promes to a thouſand diſcents whe- eas in the threatning he made mencion ut of thre or foure?

To ſignifie, that God is alwayes more eadie to vſe gentilnes and fauour then *Exod. 14.* oughnes or regour, according as he ſaith *Numb. 14.* f him ſelfe, that he is readie to ſhewe *Pſal. 103.* ercie and ſlowe vnto anger.

Let vs come to the thirde commande- 25. Sonday. ent.

Thou ſhalt not take the Name of the *The 3. commandemẽt* erd thy God in vaine.

What is the vnderſtanding thereof?

He doeth not onely forbid to abuſe & *Of others.*

blaſpheme the bleſſed Name of God
periurie, but forbiddeth as well all va
and ſuperfluous othes.

M. May a man thé ſweare lawfully at
tyme?

C. Yea verely, when there is iuſt occaſi
that is to ſay, to mainteine the true
when the time ſhal tequire, & likew
to kepe brotherlie charitie among v

M. Doeth he diſproue no othes, but ſu
as are made to the hinderance of G
honour?

C. In one kinde of othe he teacheth
general rule, that we neuer vſe the
me of God, but in feare and humble
to glorifie his Name. For euen as it is
lie and of moſt worthie price, ſo it
houeth vs to take diligent hede, tha
do not in ſuche ſorte name it, that ei
we may ſeme to paſſe lightly of it
ſelues, or giue to other occaſion to
in it ſmale reuerence.

With what reuerence we ſhuld name God

M. How ſhal this be?

C. If we do nether thinke nor ſpe
God, nor of his workes, but with al
uerence and honour.

M. What foloweth?

C. A threatning, that he wil not hold
innocent, that taketh his Name in v

M. Seing that God pronounceth thre
gly in other places in a generalitie
he wil puniſh all tranſgreſſors, wh
hemēcie is ther beſides in theſe w

C. He doeth expreſſye declare here
how great eſtimacion he hathe th
nour of his Name, for ſomuch as h
eth euidently, that he can not abid
any man do deſpiſe it, to the intē
we might reuerence it the more.

M.

Let vs come to the fourth cõmãdemẽt. 26. Sonday.
Remember to kepe holie the Sabboth day: six dayes thalt thow labour, and do all thy worke: but the seuẽth day is the rest of the Lord thy God: thou thalt do no worke in it, nether thou, nor thy sonne, nor thy daughter, nether thy seruant, nor thine handmaide, nor thine oxe: nor asse, nether the stranger that is within thy gates: for in six dayes God maid heauen and earth, and all that is in them, and the seuenth daye he rested: wherefore he hathe blessed the day of reste & hath maid it holie to him selfe. *The 4. cõmandements.*

Doeth God command to labour six dayes, and rest the seuenth?

No, not precisely: but he doeth giue mẽ leaue to trauel six dayes, and maketh a restraint onely of the seuenth, in the which he forbiddeth to labour?

Are we then bounde by Gods cõmandement to refrane one day in the weke from all maner of labour?

This commandement hathe a certeine special cõsideration in it. for as touching the obseruation of bodilie rest, it belongeth to the ceremonial law, which was abolished at the comming of Christ.

Saist thou then that this cõmandemẽt belongeth peculiarlye vnto the Iewes and that God did giue it onely for the time of the olde Testament?

Yea verely, as touching the ceremonie thereof.

Why then is there any other thing cõtained in it besides the ceremonie?

There be thre considerations, why this commandement was giuen. *Thre considerations for the whyche the Sabboth*

What are they?

day was ordeined.

C. The firſt is, that it might be a figur
repreſent our ſpiritual reſt. The ſec
for a comelie ordre to be vſed in
Church. And thirdly, for the refre
of ſeruantes.

M. What is ſpiritual reſt?

C. That we ceaſe to do our owne wo
that the Lorde may bring forthe
workes in vs.

M. How may we thus reſt?

C. By mortifying our fleſh & ſubduin
inordinate affectiõs of our nature, t
end that Gods Spirit may beare rule

M. Are we bound to this reſt but one
in the weke?

The ſpiritual ſabbath continual.

C. Yes, continually: ſo that whẽ we
once begonne to entre into it, we
go on forwarde whileſt our life la

M. Why is there but one day appo
to repreſent vnto vs a thing that d
our whole life?

C. It is not neceſſarie that the figu
reſemble in all pointes the thing
ordeined to repreſent: it is ſufficie
they be lyke in ſome pointes,

M. Wherefore was the ſeuenth da
pointed rather then any other?

The nombre of ſeuen.

C. The nombre of ſeuen doeth ſi
perfection in the Scripture: whe
the ſeuenth day was moſte mete t
out vnto vs a thing that ſhulde ſ
tinue: moreouer it putteth vs in re
brance: that our ſpiritual reſt is b
gonne in this life, nether ſl al it b
fect vntil we departe this worlde.

27. Sonday.

M. What is ment by that, which ou
alledgeth here, ſaying, that it beh
vs to reſt, for ſomuche as he hath
the ſame?

C.

C. When God had created all his workes in six dayes, he appointed the seuenth to the consideration of his workes. And to the intent we might be the more stirred thereto, he setteth forthe his owne exãple vnto vs, because there is nothing so muche to be desired, a. to become like vnto him.

I. Must we then daily meditate the workes of God? or is it ynough to haue minde of them one day in the weke?

C. Our duetie is to be exercised dayly therein: but for our weaknes sake there is one certeine day appointed. And this is that politicke ordre, whereof I spake.

I. What ordre then is to be obserued that day?

C. That the people come together, and giue diligent eare to the worde of God, vse cõmune prayers, and make profession of their faith and religion.

I. What meanest thou by saying, that it was partely ordeined for the ease of seruantes?

C. That they which be vnder the power of others, might be released somewhat of their labours, the which thing also serueth to the furtherance of the commune welth, for so muche as euerie man hathe iust cause to be the readier, willingly to trauel the other six dayes, when they consider, that they may take their rest in the seuenth.

I. Let vs now se how this cõmandement belongeth vnto vs.

C. As touching the ceremonie thereof, it is abolished: for we haue the accõplishmẽt thereof in Christ.

I. How so?

we are bound to praise God continually in his workes.

At touchieg politicke ordre for dayes.

Coloss. 2.

The ceremonial Sabboth is ended.

C. For our olde man is now crucified b
the vertue of his death: and through hi
reſurrection we are raiſed againe into
newnes of life.

Rom. 6.

M. What is there then in this commande
ment, that concerneth vs?

C. We are bounde to obſerue the po
ticke ordre appointed in the Church, f
the hearing of Gods worde, for cõmi
together to make commune praye
and for the right vſe of the Sacramen

M. And doeth the figure profit vs n
more?

C. Yes verely: for it leadeth vs to t
trueth of that thing, whereof the Sa
both day is a figure: which is, that
being made the true membres of Chr
ought to ceaſe from our owne workes a
commit our ſelues wholly vnto G
gouernance.

28. Sonday.

M. Let vs come now to the ſeconde
ble.

The 5. cõmandement.

C. Honour thy father and th[illegible]mother.

M. What doeſt thou meane by this wo
Honour?

What honour is due to our ſuperiours

C. That children vſe humble obedie
towardes their father and mother, b
ring a reuerent minde towarde th
readie to aſsiſt and aide them, and
ling to do after their commandeme
according to their duetie.

M. Procede.

C. God ioyned alſo a promes to this c
mandement, ſaying, That thy daye
be prolonged vpon the land, whic
Lord thy God hathe giuen thee.

M. What is the meaning of this prom

C. That God wil indue them with a
life, which haue their father and m

in due reuerence.

M. How commeth it to passe, that God promiseth man to prolong his life (as if it were a special benifite) since this life present is so ful of miserie?

C. Though our life be neuer so ful of wretchednes, yet it is the blessing of God vnto the faithful at the least for this one cause, that it is a token of his Fatherlie fauour, in that he nourisheth them here and preserueth them. *A long life.*

M. May a man gather of the contrarie parte, that he, who leueth not manie yeres, is accursed of God?

C. No, but rather it cometh to passe manie times, that our Lord taketh them soneſt of al out of this worlde, whome he loueth moste dearly.

M. In doing thus, it semeth that he kepeth not alwayes promeise.

C. What promes soeuer God maketh vs, touching the benefites of this worlde, we ought to take it with this condicion, so farforthe as it shal be expedient for the health of our soule: for it were a contrarie ordre, not to haue chief regarde of the soule. *Benefites of this worlde are promised with condicion.*

M. And what is to be said of them that be disobedient vnto father and mother?

C. God wil not onely punish them with euerlasting paine in the day of iudgement, but he wil execute his vengeance also on their bodies here in this worlde, either by shortning their life, either punishing them by a shameful death, or some other wayes. *The punishment of childrē which disobey their parentes.*

M. Doeth not God speake expreſly of the land of Canaan in this promise?

C. Yes, as touching the children of Is-

Pſal.24. *Pſal.88.* *Pſal.115.*

rael: but we muſt now take it in a more generall ſignification, ſo that in ſomuche as the whole earth is the Lords, we ought to acknowledge, that what countrey ſoeuer we do inhabite, God hathe giuen vnto vs the ſame for a dwelling place.

M. Is there nothing els to be vnderſtand in this commandement?

C. Thogh no mencion be made in it expreſſly, but of the father and mother, yet we muſt vnderſtand in them all magiſtrates, and ſuperiours: for ſo muche as there is one maner of conſideration of them all.

M. What is that?

C. Becauſe God hathe giuen vnto them preeminence: for there is none autorities of parentes, of princes, or magiſtrates, or maſtres, nether any other office or title of preeminence, but ſuche as God hathe ordeined.

Rom.13. 29. Sonday.

M. Rehearſe the ſixt commandement.

C. Thou ſhalt not kil.

M. Is there nothing forbidden here but open murther?

C. Yes verely: for conſidering that it is God who giueth this in commandemēt, he doeth not onely giue vs a Law to reſtreine our outwarde dedes, but principally to bridle the affections of our minde.

M. Thy meaning is then, that there is a certeine kinde of murther, lying priuely in the heart, the which is forbidden here of God.

C. It is euen ſo: for hatred or rancour, and all deſire to do hurt vnto our neighbour is murther before God.

M.

M. Is it ynough then, if we beare no hatred nor malice towardes any man?

C. No; for in that that God condemneth hatred, it is to be vnderstand also, that he requireth of vs to loue all men vnfeignedly, procuring their welth.

The 7. commandement.

M. What is the seuenth commandement?

C. Thou shalt not commit adulterie.

M. What is the effect of this commandement?

All whoredome is accursed.

C. All whoredome is declared to be accursed of God, and therefore it behoueth vs to refraine from it, except we wil prouoke his wrath against vs.

M. Is there none other thing required in this commandement?

The minde of the lawmaker is to be cõsidered.

C. We must alwayes haue regarde to the lawmaker, who considereth not onely the outwarde worke, but rather the affection of the heart.

M. What is there more required.

C. Forsomuche as our bodies, and soules are the temples of the holie Spirit, that we kepe them in all pureness: and therefore we must not onely be chaste as touching the carnal act, but also in heart, wordes & behauiour, so that there must be no parte in vs defiled or vnchaste.

1. Cor. 3.
2. Cor. 6.

M. Go on to the eight commandement.

30. Sõday.

C. Thou shalt not steale.

The 8. cõmãdemẽt.

M. Doeth this commandement forbid onely suche robberies, as be punished by commune lawes, either doeth it reache any further?

C. This commandement reacheth vnto all vnlawful and deceiuable occupacions, whereby we plucke vnto vs any parte of our neighbours substance, whither it be by violencie, by fraude, or by any other

Of theft.

meanes, that God hathe not alowed by his worde.

M. Is it ynough if a man refraine from the dede doing, either is it forbidden also to desire any suche thing?

Of inward theft.

C. We must alwayes haue a consideracion, that God was the maker of this law, who, forsomuche as he is a Spirit hathe not onely regarde to robberies that be committed in dede, but he considereth aswel our secret enterprises, our deuises, and purposes, and the desires of our mindes, to come by riches through our neighbours losse.

M. What behoueth it vs then to do?

C. We are bounde to do our endeuour that euery man may haue his due and right.

The 9. commandement.

M. What is the ninth commandement?

C. Thou shalt not beare false witnesse gainst thy neighbour.

M. Doeth God forbid in this commandement open periurie before a iudge only? either are we charged to make no lie to the disprofit of our neighbours?

A general doctrine touching othes.

C. Vnderone kinde he giueth a generall doctrine: meaning, that we may no speake any thing to the reproche of our neighbour falsly, and that we may in no wise backebite him or make lies of him, whereby he might susteine losse in his goods or be hindered in his good name.

After customable sclãdering & lying, there followeth shortely open periurie.

M. Wherefore doeth he speake expresse of open periuries?

C. To the intent that we might the more earnestly detest this vice of backebiting and lying, signifying vnto vs with all that whosoeuer doeth accustome himself to speake sclanderously of his neighbour

bour, or to make any lye to his hinderance priuely, he wil not be ashamed shortly after, to forsweare him selfe openly.

M. Be slanderous and lying wordes forbidden here alone? ether be we also restreined from all euil thinking?

C. Aswel the one as the other, by the reason whiche we haue already alledged: for that that is euil in the doing before men, is as euil to be willed or thought before God.

That whiche is ill to be done before man, is ill to be thought before God.

M. Declare this in fewe wordes.

C. We are taught by this commandemēt, not to iudge euil, or to speake any wordes that sound to the reproche of others, but rather to haue a good opinion of our neighbours, and to mainteine their good fame, so farre foorthe as the trueth wil beare vs.

31. Sōday.

M. Let vs come now to the laste commādement.

The 10. commandement.

C. Thou shalt not couet thy neigbours house: nether shalt thou couet thy neighbours wife, nor his man seruant nor his maide, nor his oxe nor his asse, nether any thing that is thy neighbours.

M. Seing the whole Law is spiritual (as thou hast said) and forsomuche as euerie one of the other commandements were ordeined, aswel to correct the rebellious affections of the heart, as to gouerne the outwarde doings: it appeareth that this commandement is superfluous.

C. In the other commandementes God wolde suppresse our wil and affections, but here in this he vtterly inhybite all euil thoughts, light mocions, sudden affections, yea, though we neuerfully purpose them, nether consent willingly

to do them.

M. Saist thou then, that the least mocio or tentacion that can entre into th thoght of a faithful man, is sinne, thog he striue against it, and wil not by an meanes consen vnto it?

C. It is certeine, that all euil thoughts an mocions do procede out of our corrup nature: whereof I cōclude that the lust which do kindle or stirre vp mans hea to do amisse, thogh he neuer consent t do the thing, be neuertheles direct against this commandement.

Euery euil mocion is a sinne.

M. This is then briefly thy saying, that euil lustes, whereunto men consent an subiect them selues, are reproued as si ne in the former commandemētes: euc so by this commandement God requ reth of vs suche perfection, that the may not so muche as one euil motio once entre into our hearts, the whic might prouoke vs to do amisse.

C. Euen so I meane.

M. May we not now make a briefsome the whole Law?

C. Very easely: for the whole Law is c prehended in these two pointes: the o is, That we loue God with all our hea with all our soule, and with our whol minde: the other is, that we loue o neighbour as our selfe.

The effect of the whole Law. Matt. 22.

M. What is concluded in the loue of Go

C. To loue him as our God: that we a knowledge and take him for our so reine Lord, Master, Sauiour and Father that hereby our dutie is to loue him, feare him, to honour him, to put o whole trust in him, and to obey him.

M. What doest thou meane by these w

To loue God with all our heart.

des, with all our heart, all our ſoule, and our whole minde?

It is, that we loue God with ſuche a zeale and feruent affectiō, that there may be in vs no deſire, no wil, no thought, no indeuour contrarie vnto his loue.

32. Sōday.

What is the meaning of the ſeconde point?

As we be naturally inclined to loue our ſelues, and as this affection doeth paſſe al the reſt: euen ſo our loue towardes our neighbours ought in ſuche ſorte to beare rule in our hearts, that it ſhulde guide vs altogether, & ſhulde be a line & rule, thereby to order all our thoughts and dedes.

And whome meaneſt thou, wher thou ſayſt our neighbours?

I do not onely ſignifie our kinred, frendes and ſuche other as be of our familiar acquaintance but ſuche alſo as be ſtrangers vnto vs, and more then that, our verie enemies.

How ar we bounde to them?

There is a bonde, whereby God hathe bound all men together, which is holy and can not be broken by any mans malice. Then thou wilt ſay, if any man hate me that cometh of him ſelfe: and yet by the very order which God him ſelf hath appointed, he ceaſeth not to continue ſtil my neighbour, and we are bounde euen to take him.

So I meane.

Seing the Law requireth ſuche a perfect ſeruing of God, is not euerie Chriſten man bounde to frame his life after the ſame?

Yes truely: but we haue in vs ſo much

weaknes, that there is no man whic
No man can fulfill the Law. fully doeth performe all that the L
requireth.

M. Why? doeth God therefore requir
vs ſuche an exquiſite perfection, as we
not able to reache vnto?

C. God requireth nothing of vs, but t
which we are bounde to do. But if
giue diligence to frame our liues to t
rule ſet forth in the Law, then albeit
be farre from atteining vnto the pe
ction thereof, yet the Lord wil not la
our charge our defaut.

M. Speakeſt thou generally of all men
of the faithful onely?

C. No man is able to begin to do the
point that the Law requireth, vntil h
regenerate through the Spirit of
Moreouer, if it were poſsible to find
any man, who were able to perf
ſome parte of that: that the Law de
deth, it ſhulde not be ynough to diſ
ge him before God: for the Lord
Deut. 27. Gala. 3. 33. Sōday. nounceth, that whoſoeuer doeth
throughly accompliſh euerie poin
teined in the Law, is accurſed.

M. Hereof we muſt nedes gather, th
Law hath two diſtinct offices, acc
as there be two ſortes of men.

To what vſe the Law ſerueth touching the vnfaithful. 2. Cor. 3. C. What els? for as touching the
beleue not, it ſerueth to none oth
poſe, but to reproue them, and
from them all maner occaſion to
ſe them ſelues before God: and
that, which S. Paul ſpeaketh, na
the inſtrument of death and dam
But as touching the faithful, it ſe
another vſe.

M. To what

First, the Law maketh it knowen vnto
em, that they can not be iuſtified by
eir workes: and ſo by humbling them
doeth ſtirre them to ſearch their ſalua-
on in Chriſt. Secondly where as it re-
ireth more then is poſſible for any
an to do, it warneth them to pray vn-
o God, that he wold giue them ſtrength
alſo doeth put them daily in remem-
ance of their faultes, to beate downe
eir pride. Thirdly, it ſerueth them in
ad of a bridle, to holde them faſt in
e feare of God.

To what vſe the Law ſerueth, as touching the faithful.

Then albeit for the time of this tran-
orie life, we neuer accompliſhe the
w: yet it is not to be thought a vaine
ing, that it requireth of vs ſuche a per-
tion: for thereby it ſetteth vp a marke
o vs, to the end that we euerie one,
ording to the grace wherewith God
h indued vs, might continually with
muche more feruent affection walke
wardes it, and ſtudie dayly more and
re to come vnto it.

ir is ment.

aue we not a perfect rule of all righ-
ouſnes ſet out in the Law?

es, ſo perfect, that God demandeth
e other thing of vs, then to folow it:
l contrarie wiſe, God diſaloweth and
ſeth whatſoeuer mantaketh in hād
o beſides: for obedience is the onelie
ifice, which he requireth.

Obedience to the Lawe is Gods onlie ſeruice & the ſacrifice that he requireth of vs.

o what purpoſe then doeth all thoſe
nicions, declarations, exhortations, &
mandementes ſerue, wherwith the Pro-
es make and the Apoſtles?

ey are nothing els, but expoſici-
of the Law, which lead vs to the obe-

1. Sam. 15. Ierem. 17.

dience of the Law, rather then drawe
from it.

M. Yet it ſemeth that the Law doeth
ſet out euerie mans particular vocati

C. Whereas the Law of God preſcrib
that we ought to render vnto euerie
that, that is his due, we may right
gather thereof, what euerie mans du
is in his ſtate and calling: further (as
haue already ſaid) the reſidue of the S
pture maketh a more particulare
plaine declaration of the ſame: for
ſelfe ſame things, which God hath
fewe wordes comprehended in thes
bles of his commandements: other p
of the Scripture do intreat here & th
more at large.

34. Sonday.

The third point touching the true honoring of God is calling on him in our nede.

M. Seing we haue now ſpoken ſuffic
tly of the right ſeruing of God (that
ſay, of obedience to his wil) which i
ſecond parte of the honour due
him, let vs treat now alſo the th
point.

C. We haue ſaid here before, that the
maner of honour which he deman
of vs, is to cal vpon him, and to ſch
helpe at his hand in all our nedes.

M. Doeſt thou meane, that we muſt
vpon him alone?

C Yea: for he chalengeth this, as a p
liar honour due vnto his diuine
ſtie.

M. Since it is ſo, after what ſort is it la
for vs to require ſuccor at mans ha

C. There is great difference betwene
ſe two things: for we call vpon the
of God, to proteſt that we loke f
helpe, but at his hand, hauing our
affiance in him, and in no mans

e meane time we ſeke the helpe of
an, ſo farforthe as God giueth vs leaue,
d as he hathe lent them meanes to
ccour vs.

Them to demande ſuccour of men is
thing at all contrarie to this, that we
e bounde to make our prayer only
o God for helpe, for ſo muche as we
t not our truſt in them, nether ſeke
ir ſuccour, but ſo farre forthe, as God
he ordeined them miniſters, and be-
wers of his goods to our neceſsitie
d comfort.

e ſay wel: and in very dede, what-
er benefite we receiue at any mans
d, we are bound ſo to take it, as if
d him ſelfe did deliuer it vnto vs: for
rueth is, that it is he, who ſendeth vs
hoſe things by their hands.

it not then our duetie to giue than-
vnto men for their benifites, ſeing
law of nature ſo teacheth?

es, and it wer for no more, but for
it hathe pleaſed God to cal them to
e honour, as to be the dealers, and
ibuters of his benefites: for God in
ing, doeth bind vs vnto them, and
hat we take the ſame thankefully
eir hands.

appeareth by this, that we may not
pon Angels or Saintes departed, for
e.

Nether Angels nor Saintes departed are to be called vpon for any helpe.

certeine: for touching Saintes de-
d, God hathe not appointed vnto
any ſuche office, as to help vs. And
ncerning his Angels, althogh he
vſe them as miniſters to ſerue for
ealth, yet is it not his wil that we
e call vpō thē for helpe, ether haue

our refuge vnto them in tyme of
M. Then, whatsoeuer is not aggreab
the ordre, whiche God hathe setf
vnto vs, is repugnans vnto his wil.

An euident token of infidelitie.

C. I meane no lesse: for if so be we b
contēt with that ordre which God
by his worde setforthe vnto vs, it
moste certeine token of infidelitie
reuer if in stead of seaking vpon
alone for helpe in all our nedes, w
haue recourse vnto Angels, or any
creatures, putting any parte of ou
fidence in them, we commit th
damnable idolatrie, by attributin
them that thing which ought to b
culiarly reserued vnto God.

35. Sōday. *Of prayer.*

M. Let vs come now to the right m
prayer vnto God. Is it ynough t
with the tōgue, ether is a feruent
and earnest affection of the he
required?

We must pray with an heartie affection.

C. The tongue is not alway neces
praying but the vnderstanding a
nest affection are alwayes necessa
quired.

M. How proue you that?

C. Forsomuche as God is a Spiri
quireth alwayes the heart: and
other tymes, so specially in ty
prayer, when we shewe our selu
presence and entre into commu
with him: and thereupon he m
restraint of his promise, saying
wil be at hande to heare onely
which call vpon him in trueth
wise he pronounceth all thema
whiche praye hypocritically, or
an earnest affection.

Psal. 145.
Psal. 29.

M. Then all suche prayers as

onely with the mouth, be vnprofitable and to no vſe.

They are curſed of God that pray without hearty affection.

They be not onely vnprofitable, but prouoke God to diſpleaſure.

What maner of affection is required to make the prayer acceptable?

We muſt firſt of all haue ſuche a feling of our pouertie and wretchednes, that we may perceiue an earneſt vexation and grief of minde, through the lothſomnes of ſinne: we muſt alſo haue a feruent deſire to obteine grace at Gods hand, whiche deſire muſt kindle our hearts, and ingender in vs a feruent prayer.

To pray for things when we fele not the neceſſitie thereof, is bothe vnprofitable and alſo offendeth God.

Do theſe things procede of our nature? ther are they giuen vnto vs by the ſpecial goodnes of God?

God muſte worke herein: for we are of our ſelues dul, and without all luſt to prayer: but the Spirit of God doeth ſtirre vp in our hearts ſuche ſighs, as no tonge is able to expreſſe, and indueth our myndes with ſuche a zeale, and feruent affection, as God requireth in prayer.

Rom 8. Gal. 4.

Doeth this doctrine teache vs, that we ought not to diſpoſe, and ſtirre vp our ſelues to prayer?

Nothing leſſe: but rather contrarywiſe, as oft as we do feale our ſelues colde, & not diſpoſed to prayer, we ought to make our ſupplication vnto the Lord, that it wolde pleaſe him to inflame vs with his Spirit, whereby we may be framed to prayer, with ſuche affection of minde as we ought to do.

Gods ſpirit is our onely ſcolemaſter to teache vs to pray.

As touching the vſe of the tongue, thou muſt not count it vtterly vnprofitable in the making of prayers.

The tongue ſerueth to a good vſe

The making of our prayers.

C. No: for the wordes, which the tong vttereth, do many tymes helpe, ſtirre and confirme the minde, ſo that it is ſo eaſely drawen from God. Moreo forſomuche as the tongue is created God for his glorie, aboue all other me bres of the bodie: it is reaſon, that tongue be employed by all meane that vſe: finally the very feruent a tion of the heart doeth many ti through a vehement mocion, enforce tongue to ſpeake, though a man did purpoſe ſo to do.

To pray in a ſtrãge lãguage is a macking of God.
1. Cor. 14.
36. Sonday.

M. Since it is as thou ſaiſt, to what pu ſe is it to praye in a language that a doeth not vnderſtand?

C. It is a very mocking of God, and perſticious hypocriſie.

Prayer muſt proceede of a ſure confidẽce in Gods promiſe.
Rom. 10.

M. When we make our prayers vnto do we it at all aduentures, without knowledge whether we ſhall obt any profite or not? ether ought we t ſurely perſuaded that our prayers w heard?

C. We muſt haue this euermore as a ground in al our prayers, that they ſh accepted of God, & that we ſhal obt our requeſt, ſo farforthe as it ſhalbe pedient and neceſſary for vs: where ſaint Paul ſaith, that the right inuo & praying vnto God, procedeth of For if we haue not a ſure truſt in mercie of God, it is vnpoſſible to our prayer vnto him a right.

Whoſoeuer doubteth whether God heareth his praye, obteineth nothing.
Matth. 12. Mark. 11.

M. What ſayeſt thou then of them w be in doubte, whether God will them or no?

C. Their prayers are vtterly voyd, God hath made no promiſe to any pra

prayers: for he sayeth, whatsoeuer we shal aske, if we beleue, he will grant it vnto vs.

I. It remaineth to knowe, by what meanes, and in whose name we may come by this sure confidence to present oure selues before God, considering that we are vile sinners, and farre vnworthie so to do.

First of all, we haue promises of God whereupon we muste stay our minder, without hauing any regarde of our own worthynes. Secondly (if we be the children of God) he doeth incourage vs, and push vs forwarde with his holy Spirit, to come to him familiarly as to our Father and that we should not be afraid to come before his glorious maiestie (although we be but as pore wormes of the earth, and moste wretched sinners) he hathe giuen vnto vs our Lord Iesus to be our Mediator to the intent that we by the meane of his merites, hauing recourse vnto God, might haue an assured truste to finde grace.

Doest thou meane it thus, that we may not call vpon God by prayer, vnles it be done in the name of our Sauiour Christ? Yea: for we haue an expresse commandement so to do: and in so doing we haue a sure promise, that through his intercession all our requests shal be granted vnto vs.

It is not then a foolish presumption, to present oure selues boldly before God, since we haue Christ for our Aduocate, and set him before vs, to the end that God may for his sake accept both vs and our prayers.

Three things make vs bolde to aske of God.

1. His promises.

Psa. 50. 91. 145. Isa. 30. 65. Iere. 29. Ioel 2. Matt. 6.

2. His Spirit.

Rom. 8.

The mediation of Christ his owne sonne.

1. Tim. 2. Hebr. 4. 2. Iohn. 2.

We may not pray, but in the name of our Sauiour Christ

Iob. 14. 1. Iob. 2. Ephes. 3. Heb. 4. Rom. 8.

C. No verely; for we make our prayers, as it were, by his owne mouth, forsomuch as he him ſelf openeth the way for us and maketh our prayers to be heard: ye and intreateth alſo continually for vs.

37. Sunday.

M. Let vs treat now of the ſubſtance of our prayers. Is it lawfull for vs to pray for all things that we fantaſie, ether is there a certeine rule to praye?

We may not frame our prayers according to our owne fantaſie, but as Gods worde teacheth vs, and his holy Spirite diſcheth vs.

C. If we ſhulde folow our owne fantaſie in making our prayers, they ſhulde be very il framed. For we are ſo blinde, that we are not able to iudge what is meete to be prayed for: moreouer, all our deſires are ſo inordinate, that it is expedient for vs to bridle them.

M. What is then to be done?

C. We muſte learne of God what is meete to be prayed for, ſeing he alone knowe what is neceſſarie for vs: and that he leadeth vs, as it were, by the hand, that we our owne ſelues do nothing but folowe.

Matt. 6.

M. What inſtruction hathe he giuen for prayer?

C. He hathe taught vs ſufficiently, both and wherefore to pray, throughout the whole Scripture, but to the intent to bring vs to one certeine & ſure manner he hathe ſet forthe vnto vs one manner of prayer, wherein he hathe briefly comprehended all ſuch pointes as be meete or lawful for vs to demande.

M. Rehearſe that forme of prayer.

Matt 6. Luk. 11.

C. It is the very ſame that our Lord Ieſus taught his diſciples to praye. When they aſked of him how they ſhulde pray, he anſwered that they ſhulde do on this wiſe.

Our Father which art in heauen, halowed be thy Name: Thy kyngdome come: Thy wil be done euen in earth as it is in heauē: Giue vs this day our daylie breade: And forgiue vs our "dettes, euen as we forgiue our detters: And lead vs not into tentacion, but deliuer vs frō euil. For thyne is the kingdome, and the power and the glorie for euer. So be it.

The faithful prayer whiche our Lord him selfe taught vs "*our sinnes.*

M. For the more easie vnderstāding hereof, tel me how many articles be conteined herein.

C. Six: whereof the thre first do concerne the glorie of God, without any consideratiō of our selues: the other thre touche vs properlye, and concerne our wealth and profit.

The diuision of the Lords prayer.

M. Why then, ought we to desire anye thing of God, that bringeth no maner of commoditie vnto our selues?

C. This is true, that God of his infinite goodnes doeth dispose & ordre al things in suche sorte, that nothing can turne to the glorie of his Name, which is not also profitable vnto vs: so that when his Name is sanctified and honored, he maketh it redounde to our sanctification: and when his kingdome commeth, we are after a sorte partakers thereof: yet notwithstanding our duetie is at suche time as we aske these things, to haue onelye regarde to his honour, without any consideration to our selues, or to our owne commoditie and profite.

M. By thy saying then, though these thre first peticions are greatly profitable to vs, yet we may not make them for any other purpose, but onely to desire to haue God honored.

C. It is euen ſo: and likewiſe, albeit the thre laſt requeſtes be ordeined to praye for things expedient and neceſſarie for vs, yet euen in thē alſo we ought moſte earneſtly to ſeke Gods honour, ſo that it muſte be the cheif ende and marke whereunto all our wiſhings and deſires be directed.

38. Sonday.

M. Let vs come now to the expoſition of it: and before that we procede any further, wherefore is God named here our Father, rather thē by ſome other Name?

In what ſenſe we call God Father.

M. Since in tyme of prayer ſpecially we ought to haue a ſtedfaſt aſſurāce of Gods fauour in our conſciēces, it pleaſeth God to be called of vs by a name which ſoundeth nothing but all ſwetnes, bountie and mercifulnes, thereby to driue away all doubtfulnes, and feare, and to make vs conceiue a bolde courage to come familiarly into his preſence.

M. May we then come boldly and familiarly vnto God, euen as a childe may vnto his father?

C. Yea, and with a great deale more aſſured confidence to obteine whatſoeuer we ſhal deſire: for if we being euil, can not choſe but giue vnto our children breade and meate whē they aſke it, how muche les can our heauenlie Father refuſe to giue vs ſuche things as we haue need of, ſinee he is not onely good, but the very ſouereigne goodnes it ſelfe.

Matt. 7.

M. May we not proue ſufficiently by this that God is named our Father, the ſame thing whyche we affirmed, touched Chriſt, that our prayer oght to be groūded vpon ſure truſt in his merites and intercеſſion?

C.

C. Yes certeinly: for God doeth acknowledge vs none otherwise to be his children, but onely in somuche as we be the membres of his sonne Christ.

M. Wherefore doest thou not rather call God thy Father, ten our Father, as it were in commune?

C. Euerie faithfull man may right well call God his Father particularly: but in this forme of prayer our Sauiour Christ doeth teach vs to pray in commune, that we might remembre thereby, the duetie and charitie which we owe to our neighbours in our prayers, and to admonish vs not to care onely for our selues. *Why we call him our father.*

M. What meaneth this clause, which art in heauen?

C. It is as muche to say, as to name him high, mightie, and incomprehensible.

M. To what purpose serueth that?

C. That when we call vpō him by prayer, we might learne to lift vp our mindes, and to withdraw our imagination frō thinking any thing of him wordelie or earthlie, and that we shulde not measure him by our fleshlie iudgemēt, and so make him subiect to our wil or appetite, but rather that we might with all humblenes of minde honor his excellēt maiestie, and also that we might haue occasion to put so muche the more our trust assuredly in him, considering that he is Lord and Master of all.

M. Make an expositiō of the first peticion.

C. The Name of God is his honour and renoume, whereby he is sanctified and praysed among men: therefore we desire that his glorie may be aduāced aboue all things and euery where. 39. Sonday. *The first peticion.*

In what sense we wish the setting for the of Gods glorie.

M. Doest thou meane that this his glorie may ether increase or diminish?

C. No verely, in it selfe: but the meaning hereof is, that it may be knowen as it ought to be, & that al the workes which God doeth, may appeare vnto men to be glorious euen as they be in very dede, so that he might by all meanes be magnified.

The seconde petitiõ wherein the kingdome of God consisteth.

M. What doest thou meane in the seconde requeste, by the kingdome of God?

C. This kingdome consisteth principally in two pointes: that is to say: first in that he gouerneth his elect through his holie Spirit: & againe in that he destroyeth the wicked, whiche wil not become subiectes to his kingdome, to the end that it may euidently appeare, that there is no power able to withstand his power.

The kingdome of Christ.

M. What vnderstandest thou in praying that this kingdome may come?

C. That it wolde please God from day to day to increase the nombre of his faithfull flocke, that he wolde continually more and more bestowe the giftes of his holie Spirit among them, vntil the time come, whē they shalbe fully replenished: that he wold also cause the light of his trueth more & more to shine, and that he wolde in such wise make his iustice to be knowen, that the deuil & his kingdome of darkenes may come to vtter confusion and that al wickednes may be cleane abolished and rooted out.

The perfect state of Christs kingdome.

M. Is not this requeste performed dayly?

C. It is partely fulfilled: yet we desire that it may be continually increased, and aduanced vnto suche tyme as it shal come to ful perfection: which thing it alba[illegible]

the day of iudgement, what time God alone shal be magnified, and al creatures shalbe abased and subiect vnto his maiestie, and so he shal be all in all things. 1.Cor.15. 28. Sonday.

M. In what sense prayest thou that Gods wil may be done? *The third requeste thonching the accomplishmēt of Gods will.*

C. That al creatures may be subiect to him and obey him, in suche sorte, that whatsoeuer is done, may be pleasant to him.

M. Doest thou meane then, that nothing may be done contrary vnto his wil?

C. Our requeste is not onely that he wolde bring al things to passe as he hath appointed bi his vnsearcheable counsel, but that he wold beate downe all rebellion, so that all wils may obey his wil onely.

M. In so doing, do we not vtterly refuse our owne wils?

C. Yes vtterly. & we pray not onely that he wolde bring to nought such desires, as be against his wil, but that he wolde also creat in vs new mindes & new hearts that our owne wil being set aparte, his Spirit may worke suche a wil in vs, as may be in al pointes agreable vnto him. *Regeneration.*

M. Wherefore puttest thou vnto it, In earth, as it is in heauen?

C. Because the Angels whiche be his heauenlie creatures, studie nothing, but to please him, without any motiō to the cōtrarie, we desire that the like may be done in the earth, & that all men may be framed vnto a like willing obedience. *How Gods wil is done in heauen.*

M. Come now to the second parte: what dost thou meane by the dayly bread, which thou askest? 41. Sonday.

C. That worde conteineth all thinges whereof we haue nede in this present life, not onely as touching meat, drinke *The fourth petition.*

what is ment by our dayly bread.

and clothes, but all maner of things tha God knoweth to be expedient for vs i this worlde, whereby we may haue th fruicion of his benefites in quietnes.

M. Why beggest thou of God thy dayl nourishment, since he hath giue a charg vnto all men to get their liuing with th labour of their handes?

C. Albeit we are commanded to labou for our liuing, yet all our labour, diligence & prouision, that we can make, is n able to procure vs a liuing, but the onel blessing of God vpon our hands & tr uel, whiche prospereth the things we t about in his Name. Moreouer this p be considered, that it is not meane drinke that nourisheth vs, (notwithsta ding we be commanded to make prou sion for those things) but the power God maintaineth our lyfe, and we v them onely as instrumentes.

God must blesse our labours. Deut. 8.

M. Why calleste thou it, our bread, since w desire that it may be giuen vs?

C. That commeth of the onely bounti fulnes of God, whose pleasure it was t name it ours, albeit it is nothing at a due vnto vs: and againe by this word w are put in remembrance not to desi another māsbread, but that onely whic we shal come by, by honest and lawfu meanes, agreable to Gods ordinance.

Wherefore we call it dayly bread.

M. Why saist thou, this day and daylie?

C. These two wordes do teache vs to b contented, and not to wish more then sufficient for our necessitie.

M. Seing this is a common prayer belo ging indifferently vnto all men, how it that the riche (who haue prouided ab dance of goods for a long time) ma

make this petition for one day?

All men bothe riche and poore muste vnderstand, that what goodes soeuer they haue, they can nothing prosite thē but so farre forth as is pleaseth God to giue them the vse thereof, so that when we haue plentie, yet we haue nothing, vnles he of his goodnes giue vs also the fruition and vse of the same.

What is conteined in the first request? That it wolde please God to forgiue vs our dettes.

42. Sonday.

Is there any man liuing so iuste, that needeth not to make this request?

No surely: for our Lord Iesus prescribed this forme of prayer to his Apostles for the behoofe of his whole Church: so then whosoeuer wolde exempt him self from this, refuseth to be of the companie of Christes flocke: and in very deede the Scripture doth plainly testifie, that the most perfect man that is, if he wolde alledge one point to iustifie him self thereby before God, shulde be founde faultie in a thousand: it is mete therefore that euery man haue a recourse continually vnto Gods mercy.

The 5. petition.

There is none so holy that hath not nede to aske God forgiuenes of his sinnes or dettes.

Iob. 9.

After what sorte thinkest thou that our sinnes be pardoned vs?

Euen as the very wordes of Christ do sounde: for as muche as our sinnes be as dettes, wherby we are holden fast boūd vnder the danger of euerlasting damnation, we make supplication vnto God, that he wolde of his mere goodnes pardone them.

Here by dettes are ment sinnes.

In what sorte our sinnes are forgiuen.

Thou meanest then, that we obteine forgiuenes of our sinnes by the free mercie of God only.

C. Yea: for we can by no meanes ma amendes for the lest faute that we ha committed, if God did not vse his bou tifull liberalitie towardes vs, by for uing them freely euerie one.

M. What profite commeth to vs by th that we are pardoned of our sinnes?

The frute of remission of sinnes.

C. By this meanes, we are as accepta vnto God, as if we were iuste and inn cent, and also our consciences be sur persuaded of his Fatherly loue towar vs, whereby we atteine to euerlasti lyfe and felicitie.

M. When thou makest thy prayer, that wolde pardone vs our dettes euen as pardone our detters, doste thou mea hereby that we deserue to haue our s nes forgiuē in that, that we forgiue ot men their fautes?

Our sinnes be pardoned freely

C. No verely: for by that meanes we sh not haue pardone of our sinnes free nether shulde the remission of them sufficiently grounded vpon the satis ction, which was made in the death Christ, as it oght to be: but in that t we forget the wronges done vnto vs, followe his example in gentlenes mekenes. And now to declare that are his children, he hath giuen vs thi a badge to be knowne by, and to cert our selues that we are so. On the ot parte also he doth vs to wit, that may loke for nothing of him, but ex mitie and rigour, if we be not readie pardone and shewe fauour vnto th which be in faute towardes vs.

Whome God refuseth to count as his children.

M. Thou meanest then, that God her fuseth to take them for his chrild whiche can not forget wronge com

ted againste them: and that they shulde not thinke them selues to be partakers of the heauenly forgiuenes.

Yea verely: and also to the end that all mē might haue knowledge, that the self same measure, whiche they meate vnto other, shal be payed vnto them againe.

What is the next petition? 43. Sonday.

Lead vs not into tentacion, but deliuer vs from euil. *The 6. peticion.*

Makest thou but one request of this?

No: for the secōde parte doth expounde the first.

What is the substance of this peticion?

We desire that God do not suffer vs to fall to wickednes, nether permit vs to be ouercome of the deuill, nor to be led with the noughtie lustes of our flesh which continually warre against vs: but that he wolde giue vnto vs power to withstand them; holding vs vp with his hand, and keping vs alwayes in his sauegarde, to be our protectour and guide. *Rom. 7. Gala. 5. 1. Cor. 10.*

By what meanes is this brought to passe?

What tyme God doth guide vs by his holy Sprite, thereby causing vs to loue goodnes, and to hate euil, to seke after righteousnes, and to flee from sinne: for by his holy Sprite we ouercome the deuill, sinne and the flesh:

Hath euerie man nede thus to be guided?

Yea euery man: for the deuil watcheth continually for vs, euē as a roaring lion, readie to deuoure vs, & we on the other parte be so feble & fraile, that he wolde out of hand ouercome vs, if God did not bothe strengthen vs, and giue [illegible] *1. Pet. 5.*

the victorie.

M. What signifieth this worde, tentat

C. The wilie guiles and subtil assaute the deuil, wherewith he assaulteth forasmuche as we are naturally ap be deceiued, yea, readie to deceiue selues: and our will is wholy bent to euil, and no whit to do good.

What is tentatiō.

Gen. 6. 8. M. But wherefore requirest thou of G that he do not lead vs into tentatiō, s that is an office belonging peculia to the deuill?

C. God of his infinite mercie doth pre ue his faithful, not suffering the deu lead them out of the way, nether mitting that sinne haue the vpper h of them: so lykewise he doth not o giue vp, caste of, and withdrawe his ce from suche as he will punish, but he deliuereth them to the deuil, cō ting them vnto his tyrannie: he stri them with blindnes, and giueth th vp into reprobate mindes, that they come vtterly sclaues vnto sinne, and iect to all tentations.

M. What meaneth the clause whiche lo veth. For vnto thee belongeth kingdome and the power and the gl for euer.

C. It putteth vs againe in remembra that our prayers be grounded vpō G and vpō his almightie power and g nes, and not in any thing that is i since we of our selues be vnworthy ce to open our mouthes to call vpō h againe we are taught hereby to cō all our prayers in the praising of power and goodnes.

94 Sondey. M. Is it not lawfull for vs to [illegible]

ther petition or thing, then is here re-
earsed?

Albeit we are not forbidden to vse
ther wordes, and to frame them also af-
r another sorte, yet there cā no prayer
e acceptable vnto God, vnles it be in
fect and sense framed after this, which
vnto vs, as it were a perfect rule where
y to pray as we ought to do.

It semeth nowe conuenient tyme to
me to the fourth point, touching the
or our due vnto God.

The fourth kynde of honour due to God.

We haue said already, that it cōsisteth
acknowledging with the heart and in
onfessing with the mouth, that God is
he autor of all goodnes, that there by
e may honour him.

Hathe God set foorth no rule to teach
s how we shulde do this?

All the examples in the Scripture, of
raising and thankesgiuing, ought to be
rules vnto vs.

Is there nothing conteined in the
ords prayer touching this matter?

Yes: for in that we pray that his Name
ay be glorified, we desire also that all
is workes may be sene (accordynge as
hey be in dede) excellent and praise
orthy: in suche sorte, that if he punish
s, we may thereby praise the vprightes of his iudgement: if he pardon our
utes, we may thereby haue occasion to
agnifie his mercie: when he perfor-
eth his promise, we may acknowledge
im to be the infaillible trueth: briefly
e require that there be nothing at all
one wherein the brightnes of his glo-
ie be not shewed foorth vnto vs: and
his is to giue vnto him the laude and

praiſe of all goodnes.

M. What concluſion may we gather of that we haue hitherto ſpoken?

C. We may wel conclude of this, the ing of Chriſt, that this is lyfe euerlaſt to knowe the very liuing God and whome he hath ſent, our Sauiour Ch

Ioh. 17. to knowe him, I ſay, to the end to dre due honour vnto him, that ther

What euerlaſting life is. he may become vnto vs, not onel Lord and Maſter, but alſo a Father Sauiour: whereby alſo we on the ot

Matt. 1. parte may be his ſeruantes, his child and a people wholy conſecrated to glorie.

45. Sonday. M. What is the meanes to come b ſtate ſo excellent?

C. He hath for the ſame purpoſe left vs his holy worde, whyche is vnto v it were, an entrie into the kingdome heauen.

Euerlaſting lyfe is offred and preſented vnto vs by Gods worde. M. Where ſhal we ſeke for this his wor

C. It is conteined in the holy Scripture

M. How moſte we vſe this worde, to h this profite by it?

C. We muſte receiue it, being perſe perſuaded thereof in our conſcience of an vndouted trueth ſent downe fr heauen, ſubmitting our ſelues vn with due obedience, louing it hear with a feruent and vnfained affecti hauing it ſo printed in our hearts, we may followe it and conforme liues wholy vnto it.

M. Do all theſe things lie in our power

C. No, not one of them all: but God w keth them in our hearts in this wiſe his holy Sprite.

M. Is it not required of our parte, that

ake paine, and do our diligence bothe
o heare, & to reade this doctrine, which
s set foorth vnto vs?

Yes doutles: and first it is requisite that
uerie man priuately in his owne house
iue him self to the studie of this word:
ut principally euery man is bounde to
aunt duely all sermons made in the
Congregatiõ of Christ where this worde
s expounded

We muste giue diligent labour to learne gods worde.

Thinkest thou thẽ that it is not ynough
hat euerie man do giue diligence to
eade Gods worde in his owne house,
nles they come also together to heare
preached openly?

I thinke it necessarie, if God of hys
oodnes do prouide suche meanes that
e may heare it openly.

What is the reason?

Because our Sauiour hath set and esta-
li hed this ordre in his Church, not to
he end that two or thre onely shulde
bserue it but as a general ordre for all
en: & he hath like wise declared, that
his is the onely waye to builde hys
Church, and to preserue the same: let vs
herefore querie one be content to haue
ecourse to this rule, and not become
iser, then our Master.

Ephe. 4.

It is then a thinge necessarie to haue
astors and ministers in the Churches?

Pastors or Ministers in the Church are necessary.

Yea very necessarie, and at their mou-
hes men are bound to receiue the word
f the Lord with all humble obedience:
o that whosoeuer doth set light of thẽ,
nd regarde not to heare theyr sayinges
hey contemne also Iesus Christ, and
iuide them selues from the fellowship
f his flocke.

Matt. 10. Luk. 10.

M. Is it ſufficient that we haue bene o
inſtruct by their meanes other els in
we heare their doctrine continually?

C. It is nothing if a man beginne w
vnles he continue ſtill in the ſame:
we muſt kepe vs in Chriſts ſcole, and
tinue ſtill his ſcollers vnto the end: a
for that cauſe he hathe ordeined m
ſters in the Churche to teache vs co
nually in his Name.

46. Sonday. M. Is there none other meane beſides
word, whereby God ſheweth him ſe
vnto vs?

Of Sacramentes. C. God hath ioyned the Sacraments w
the preaching of his worde.

M. What is a Sacrament?

C. A Sacrament is an outwarde token
Gods fauour, whiche by a viſible ſig
doth repreſent vnto vs ſpirituall thi
to the end that Gods promiſes mi
take the more depe roote in our he
tes, and that we mighte ſo muche
more ſurely giue credite vnto them.

M. What? is this poſſible, that a viſible
a material ſigne ſhulde haue ſuche v
tue to certifie our conſcience?

C. No not of it ſelfe, but God hathe or
ned it for ſuche an end.

M. Since it is the proper office of G
holy Sprite, to ſeale and print the p
miſes of God in our hearres, how c
thou attribute or giue this propertie
to the Sacraments?

The difference beswene gods Sprit & his Sacramētes. C. There is a great difference betwene
one and the other: for Gods Spri
he alone who in very dede is able
touche and moue our hearts, to i
minate our myndes, and to aſſure
conſciences in ſuche ſorte that all

ought to be accounted his onely workes so that the whole praise and glorie hereof ought to be giuen vnto him onely, notwithstanding, it hathe pleased our Lord to vse his Sacraments as seconde instrumēts thereof according as it semed good vnto him, without diminishing any point of the vertue of his Sprite.

Q. Thou meanest then, that the efficacie of the Sacraments doth not consist in the visible signe, but wholy in the working of the Sprite of God.

A. I meane euen so: according as it is Gods pleasure to worke by meanes by him ordeined, without any derogation thereby to his glorious power.

Q. What moued God to institute suche instruments or meanes?

A. He ordeined them to helpe and comfort our weaknes: for if we were of a spirituall nature, as the Angels are, then we were apt to consider both God and his manifolde graces after a spirituall maner also: but for asmuche as we are clogged with earthly bodies, it was needfull for vs, that God did institute sensible signes, to represent vnto vs spirituall and heauenly thinges: for otherwise we coulde not comprehend them. Moreouer it is necessarie for vs, that all our senses be exercised in his promises, that we might be the better stablished in the same.

The Sacramentes were ordeined to helpe our infirmitie.

Q. Since God hathe ordeined his Sacramentes for our necessitie, it were a point of arrogancie and presumption to thinke that they might be aswell left of, as vsed.

A. Ye say trueth: so that whosoeuer doth willingly forbeare the vse of them, esteming them as thinges more then needeth,

47. Sunday.

The Sacramentes are necessarie.

he dishonoreth Iesus Christ, he refuseth his grace, & doth quench his holy Sprite.

M. But what assurance of Gods grace be the Sacraments able to giue, seing both the godlie and wicked do receiue them?

C. Albeit the infideles and wicked do make the grace (which is presented vnto them by the Sacraments) of none effect, yet it soloweth not that their office and propertie is suche.

M. How, and when is it, that the Sacraments haue their effect?

Whē the Sacramentes do take their effect.

C. When a man receiueth them in faith seking onely in them, Christ and his grace.

M. What meanest thou by saying that we may seke nothing els but Christ in them?

How Christ ought to besoght in his Sacramētes.

C. I signifie thereby, that we may not occupie our myndes in considering the outwarde signes, as though we wold seke our saluacion in them: nether may we imagine that there is any peculiar vertue inclosed in them, but contrarywise do take the signe for an aide to leade vs streight to Christ, and to seke in him saluacion and all our felicitie.

M. If faith then be required in the ministratiō of them, how are they giuen vnto vs to strengthen vs in the faith, and to assure vs of Gods promises?

The Sacraments be meanes to nourish our Faith.

C. It is not ynough that faith be once begonne in vs for a time, but it must be nourished, and mainteined, so that it may grow daily, and be increased in vs. For the nourishment, strength & increase thereof, God hath giuen vs the Sacraments, the which thing Saint Paul declareth, saying, that the vse of them is

seale the promises of God in our hearts. *Rom. 4.*

M. But is not this a token of infidelitie, when we do not beleue the promises of God, vnles they be confirmed vnto vs by some visible signe, as an aide ioyned vnto them?

C. It is a token of a weake faith, and yet the faith of all the children of God is suche notwithstanding they cease not therefore to be faithful, albeit they haue not as yet attained vnto the perfection thereof For so long as we liue in this world, there abideth cõtinually certeine remnãts of vnbelefe in our flesh: & therefore we must endeuour by all meanes cõtinually to profit and increase in faith. *Gods children are not fully perfect in this lyfe.*

48. Sonday.

M. How many Sacraments be there in the Church of Christ? *How many Sacramentes there be.*

C. There be but two which be commune vnto all men, and which Christ him self ordeined for the faithful.

M. What be they?

C. Baptisme and the holy supper. *Of Baptisme.*

M. In what pointes do they agre, & wherein differ they, the one from the other?

C. Baptisme is vnto vs an entrie into the Churche: for it witnesseth vnto vs, that where as we were before strangers from God, he doeth now receiue vs into his familie. The supper of the Lord is a testimonie vnto vs, that God wil nourish & refresh vs with foode, euen as a good master of an house studieth to sustein and fede suche as be of his housholde.

M. To the end that we may vnderstand them bothe so muche the better, let vs consider them aparte one after another. First what is the significatiõ of Baptisme? *The significatiõ of Baptisme.*

C. It standeth in two pointes: first, our

Rom. 6. Ephes. 4.

Lord representeth vnto vs herein, the remission of our sinnes: secondly, our regeneration.

49. Sonday.

M. What similitude hath water with those things, that it may represent them?

The mysterie of the water in baptisme.

C. First the remission of sinnes is a maner of washing, whereby our soules are clensed from their filthynes, euen as the filth of our bodie is washed away with water.

M. What saist thou of regeneration?

Wherefore the water is powred vpon the head.

C. Because the beginning of our regeneration standeth in the mortificatiō of our nature, and the end that we become new creatures through the Spirite of God, therefore the water is powred vpō the head, to signifie that we are dead or buryed and that in suche sorte, that our rysing againe into a new lyf is there with all figured, in that, that the powring of the water is but a thing of a very shorte continuance, and not ordeined that we shulde be drowned thereby.

The water doth not clense vs, but the blood of Christ onely.

1. Ioh. 1. 2. Peter. 1.

M. Thou meanest not that the water is the washing of our soules.

C. No: for that belongeth to the blood of our Sauiour Christ alone, whiche was shed that all our filth might be wiped away, & that we might be counted pure and without spotte, euen before God: the which thing then taketh effect in vs, what tyme our consciences be sprinkled therewith by Gods holy Sprite, but the Sacrament doth testifie and declare it vnto vs.

The water is not a bare signe.

M. Meanest thou then that the water standeth in none other stead vnto vs but as a figure?

C. It is suche a figure as hath the veritie

ioyned vnto it: for God kepeth his promise and deceiueth no man: wherefore it is certeine, that remission of sinnes, & newnes of lyfe is offred vnto vs in Baptisme, and that we receiue the same there. *The promise is ioyned vnto it.*

M. Is this grace receiued indifferently of all men?

C. No: for diuers through their wickednes, cause it to stand them in no stead: neuertheles the Sacrament loseth not his propertie, albeit that none fele the comfort thereof, but onely the faithful.

M. What thing is that, whereby our regeneration is wroght in vs?

C. By the death and resurrection of our Sauiour Christ: for his death standeth in this stead vnto vs, that by it our olde Adam is crucified and our sinfull nature is, as it were, buryed, so that it beareth no more rule in vs. As touching the newnes of life, which is to be obedient to Gods wil, that we obteine by his resurrection. *Whereby we are renewed in Sprite.*

M. How do we obteine this grace in Baptisme?

C. Because we are there clothed with Christ and indued with his holy Spirit, if so be that we make not our selues vnworthie of his promises, which be there giuen vnto vs.

M. As touching our parte, what is the right vse of Baptisme?

C. The right vse thereof standeth in faith and repentance: that is, in that we be sure that we haue our consciences clensed in the bloode of Christ: and in that we bothe fele in our selues, and make it knowen to others by our workes, that his Spirit abideth in vs, to mortifie our *Wherein the right vse of Baptisme standeth.*

affections, and so to make vs readie to do the wil of God.

20. Sonday.

M. Seing all this is required in the right vsing of Baptisme, how is it that litle children be baptized?

The Baptisme of infantes.

C. I did not meane that faith and repentance ought alwayes to go before the ministracion of this Sacrament: for that is onely requisite in them that be of age, and discretion, so that it is sufficient, if the litle children shewe forthe the frutes of Baptisme, when they are come to sufficient age to know it.

M. How wilt thou proue, that there is no inconuenience in this doing?

Deut. 10. 30. Ier. 4.

C. For in like maner circumcision was a Sacrament of repentance, as Moses and the Prophetes do witnesse, and also a Sacrament of faith, as saint Paul teacheth, and yet God dit not debarre litle children from the receiuing of the same.

Rom 4.

M. No, but art thou able to proue sufficiently, that there is as good reasone that they shulde be receiued to Baptisme, as that the other shulde be circumcised?

C. Yea: for the same promises which God did make in tyme past to his people of Israel, are now extended vnto all coastes of the worlde.

The promises which were made to the Iewes onely, are now offred to all men.

M. And followeth it therefore, that we must vse also the signe?

C. Yea, if we wil consider the thing effectually: for Christ hath not made vs partakers of that grace, which belonged in tyme past to the children of Israel, to the intent he wolde in vs diminish or obscure it, but rather to shewe forthe his goodnes more euidently & in greater abouudance.

M. Do

M. Doſt thou count then, that if we did denie Baptiſme to lytle children, the grace of God ſhulde be diminiſhed by the comming of Chriſt?

C. Yea ſurely: for we ſhulde be by that meanes deſtitute of the expreſſe ſigne of Gods bountifull mercie towardes our children, the which thing they that were vnder the Lawe had: and in verie dede this thing ſerueth highly to our comforte, and to the ſtabliſhing of the promiſe, which hath bene made vnto vs frō the beginning.

M. Thy mynde is then, that foraſmuche as it pleaſed God in olde tyme to declare him ſelfe to be the Sauiour, yea, of lytle childrē, and that he thought it alſo good to ſeale his fauorable promiſe in their bodies by an outwarde Sacrament, that therefore it is very good reaſon, that there be no leſſe tokens of aſſurance after Chriſts comming, ſince the ſelf ſame promiſe cōtinueth ſtil, and is more openly vttered, aſwel by worde as dede.

C. Yea: and moreouer it ſemeth a thing worthy of notable reprehenſion, if men wolde do ſo muche wrong vnto children, as to denie them the ſigne, whiche is a thing of leſſe price, ſince the vertue and ſubſtance of Baptiſme belongeth vnto them, whiche is of muche higher eſtimacion.

M. For what conſideration ought we to baptize litle children?

To what purpoſe children are Baptiſed.

C. In token that they are inheritors of the bleſſing of God, whiche is promiſed to the ſede of the faithful, that when they come to age, they ſhulde be inſtructed what the meaning of Baptiſme is,

to profite them ſelues thereby.

51. Sōday. M. Let vs now ſpeake of the ſupper: and firſt what is the ſignification thereof?

Of the Lords Supper.

C. Our Lord did ordeine it to put vs in aſſurance, that by the diſtribucion of his bodie and blood, our ſoules are nouriſhed in the hope of life euerlaſting.

M. Why is it that our Lord repreſenteth vnto vs his bodie by the bread, and his blood by the wine?

Chriſt offereth to vs his bodie by the bread and his blood by the wine.

C. To ſignifie vnto vs, that what propertie the bread hathe towardes our bodies, that is, to feed and ſuſteine them in this tranſitorie life, the ſelf ſame propertie alſo his bodie hathe touching our ſoules, that is, to nourish them ſpiritually. And in like maner as the wine doeth ſtrengthen, comfort and reioyce man, euen ſo his blood is our ful ioye, our comfort & ſpiritual ſtrength.

M. Doeſt thou meane, that we muſt be in dede partakers of the bodie and blood of the Lord?

The onely ſtaye of our truſt.

C. I meane ſo: for ſince the whole truſt & aſſurance of our ſaluacion doeth conſiſt in the obedience which he hath performed vnto God his Father (in that that God doeth accept & take it as if it were ours) we muſt firſt poſſeſſe him, ſeing that his benefites do not belong vnto vs, vntil he haue firſt giuē him ſelf vnto vs.

M. Why? did not Chriſt giue him ſelf vnto vs what time he gaue him ſelf to be crucifyed, that thereby we might be brought into the fauour of God his Father, and be deliuered from damnacion?

C. Yes: but that doeth not ſuffice vnles we do receiue him with all, in ſuche ſorte as we may feele in our conſciences the

fruit

frute & efficacie of his death & passion.

M. Is not faith the readie meanes to receiue Christ by?

C. No doubte: and not onely in that we beleue that he dyed and rose againe to deliuer vs from euerlasting death, and to procure vs also euerlasting life, but also by that he dwelleth in vs, and is ioyned with vs as the head with his members, to the end to make vs partakers of all his graces by the force of this ioyning together. *After what sorte we receiue Christ.*

M. Haue we Christ ioyned vnto vs by none other meanes then by his Supper? 52. Sōday.

C. Yes: for we receiue Christ with the fruicio of his benefites, by the preaching of the Gospel, as S. Paul witnesseth, in that that our Lord Iesus doth promise vs therein, that we are bone of his bones, and flesh of his flesh: and againe, that he is the bread of life, which came downe from heauen to nourishe our soules: and in an other place, that we are one with him, euen as he him selfe is one with his father, and suche like. *1. Cor. 1. Ephe. 5. Ioh. 6. Iohn. 17.*

M. What is there more to be had in the Sacrament? or to what vse doth it serue vs besides?

C. This is the difference, that this our ioyning together is more euidently, and plenteously set foorth vnto vs: for albeit our Sauiour Christ be in verie dede exhibited vnto vs, both by Baptisme, and by the preaching of his worde, yet that is but in a parte, as it were, and not fully.

M. What is it then briefly, that we haue by this signe of bread?

C. That the bodie of our Lord Iesus for

What doth the signe of bread teache vs

so muche as it was once offred vp for
in sacrifice, to bring vs into Gods fauo
is now giuen vnto vs, to assure vs th
we are partakers of his reconciliation.

M. And what haue we by the signe
wyne.

What is signified vnto vs by the wyne.

C. It assureth vs that as our Lord Ie
did shed his blood once on the crosse f
a full price and satisfaction of all our si
nes, euen so he now giueth it vnto o
soule to drinke, whereby we shulde n
doubte to receiue the frute and benef
thereof.

M. By these thyne answers I gather t
the Lords Supper doeth direct vs to
death and passion of our Sauiour Chr
to the intent we may be partakers of
vertue thereof.

The Lords Supper is not a sacrifice propiciatorie.

C. It doeth so: for euen then the one
and euerlasting sacrifice was offered
for our redempcion. Wherefore there
maineth now nothing els, but that
shulde haue the frutes thereof.

Christ alone is the euerlasting bishop. Heb. 5. Matt. 26.

M. The Supper then, was it not ordei
to offer vp the bodie and blood of
Sauiour to God his Father?

C. No: for there is none, but he alone, v
whome that office belongeth, for
muche as he is the euerlasting Sacrifi
but the charge that he hathe giuen
vs, is that we do receiue his bodie,
not offre it.

53. Sõday.

M. Wherefore be there two signes i
ture?

The ordeining of two signes was for our weaknes.

C. Our Lord did that to helpe our
firmitie, signifying that he is as we
drinke as the meat of our soule, t
end we might be content to seke
nourishment fully and wholly in

and no where els.

Doeth the seconde signe which is the cup, belong indifferently vnto all men?

Yea and that by the commandement of our Sauiour Christ, contrary whereunto we may in no wise do.

Receiue we in the Supper, onely the tokens of the things afore rehearsed? ether are they effectually indede there giuen vnto vs?

For so muche as our Sauiour Christ is the trueth it selfe, it is most certeine, that the promises which he made at his Supper, be there in dede accomplished, and that whiche is figured by the signes, is truely performed: so then according as he there made promise, and as the signes do represent, there is no doute, but he maketh vs partakers of his verie substance, to make vs also to growe into one life with him.

How may this be done, seing the bodie of our Sauiour Christ is in heauen, and we are here as pilgrimes on the earth?

How we receiue Christ in the Supper.

Verely it cōmeth to passe by the wonderous and vnsearchable working of his Sprite, who ioyneth easely together thinges being farre a sundre in place.

Then his bodie is not presently included in the bread, nether his blood contained within the cup.

No, but cleane contrarywise: if we wil haue the substance of the Sacrament, we must lyft vp our hearts into heauen, where our Sauiour Christ is in the glorie of his father, from whence we haue sure hope, that he wil come for our redemption: and therefore we may not search

What is to be done if we wil receiue the substance of the Sacramentes.

him in theſe corruptible elementes.

M. So then thy Iudgement is, that the
be two things in this Sacrament: t
ſubſtance of bread and wyne, which
ſee with the eye, touche with our han
and taſte with our mouth: & alſo Chri
by whom our ſoules are inwardely no
riſhed.

Pledges of our reſurrection.

C. You ſay trueth: and in ſuche ſor
that we haue therewith alſo a ſure tok
and as it were a pledge of the ryſin
againe of our bodies, in ſo muche as th
are already made partakers of the fig
of life.

M. How ought this Sacrament to be vſe

54. Sonday. 1. Cor. 11.

C. S. Paul teacheth the right maner of t
vſing thereof: which is, that euerie m
examine him ſelfe before that he co
vnto it.

M. Wherein ought a man to examine hi
ſelf?

C. He muſte conſider whether he be
true membre of Chriſt.

The ſure tokens of a true Chriſtian.

M. Whereby may a man haue ſure kno
ledge thereof?

C. If he haue true faith and repentan
and do loue his neighbour with an v
fained loue, not keping in his heart an
rancour, hatred or debate.

M. But is it requiſite to haue a perfect fai
and perfect loue.

C. We muſt nedes haue both ſound, rig
and not counterfaited: but to ſpeake
ſuche a perfection, as vnto whiche n
thing cā be added, it can not be found
man: alſo this Supper had bene a thi
ordeined in vaine, if none were m
to come to it, vnleſs he were through
perfect.

M. I

By this saying our imperfection doeth no whit hinder vs from comming thereunto?

Rather contrariwise, it should stand vs in no stead, if we were not vnperfect: for it is as an helpe and succour against our infirmitie.

Do these two Sacraments serue to none other end, but to supporte and beare vp our imperfection?

Yes, they are also signes and badges of our profession, that is to say, by them we protest openly that we are the people of God and make open profession of our Christen religion.

What shal we then iudge of him that refuseth to vse them?

We ought not to count him a Christen man: for in so doing he refuseth to confesse him selfe to be a Christian, & what is that els, but as it were couertly to refuse Christ?

Is it ynough to receiue them bothe once only in our life time?

Baptisme was ordeined to be receiued but once: wherefore it is not lawful to be baptized againe: but it is otherwise to be thought of the Supper.

What is the reason thereof?

By Baptisme God doeth bring and receiue vs into his Churche: and when he hath once receiued vs, he declareth also to vs by the Supper, that he wil feed vs continually.

To whome belongeth the ministration of Baptisme, and of the Lords Supper?

Vnto them, who haue the charge to teache openly in the Churche, for the

How it is that we receiue the Supper oft times though we may be but once baptized.

55. Sonday.

To whom the mini-

stration of the Sacraments do belong.

preaching of Gods wordes, and the ministratiō of the Sacramētes be things ioinly belonging to one kinde of office.

M. Is there not a profe to be brought this out of the Scripture?

Matt. 28.

C. Our Lord giueth special charge to Apostles, aswel to baptize as to preach and as touching the Supper, he gaue them iniunction to folowe his example now he did the parte of a Minister that he gaue it to others.

M. The Pastors, who be the Ministers the Sacramentes, ought they to receiue indifferently euerie persone that cometh?

Who ought to be shut out from the Supper.

C. As touching Baptisme, forasmuch there be none in our time baptized but litle children, there ought to be no choise vsed: but as concerning the Supper, Minister must refuse to giue it to those that be vtterly vnworthie.

M. Wherefore?

C. Because that otherwise the Supper the Lord shulde be defiled and dishonored.

M. But yet our Lord admitted Iudas the holie Supper, notwithstanding his wickednes

C. Yea: for his wickednes was hidde: and albeit our Lord knewe it well, yet was it not notorious & known vnto men.

Wherefore Iudas was admitted.

M. What way is to be vsed then towardes the hypocrites?

C. The Minister ought not to exclude or shut them out as vnworthie, but he must tary vntil it shal please God to reueale their close wickednes knowen.

M. What if he him self knowe, or if he

priuelie aduertised of any suche?

C. That is not a sufficient cause for him to denie them the Supper, vnles he haue the thing tried by sufficiet proofe, & there with the iudgement of the Church.

I. It is then mete to haue a politicke ordre touching this matter.

C. What els? If the Congregation be wel ordered, there muste be certeine appointed to watche, and take diligent hede for suche open crimes as may be committed: and they having auroritie ought in the name of the whole Church to inhibite suche as be by no meanes mete, nether can be partakers thereof without the dishonor of God, and the offense of the faithful.

The end of the instruction of children in the faith.

THE MANER

to examine children before they be admitted to the Supper of the Lord.

The Minister.

IN whome doest thou beleue?

The Childe.

I beleue in God the Father, and in Iesus Christ his Sonne, and in the holie Ghost, & loke to be saued by none other meanes.

The Father, the Sonne, & the holie Ghost.

Be they any more then one God?

No, although they be distinct in per-

sones.

M. What is the effect of thy faith?

C. That God the Father of our Lord Ie
sus Christ, (and so by him of vs all) is th
beginning and principal cause of al
things, the which he gouerneth in such
sorte, that nothing can be done without
his ordinance, and prouidence. Next tha
Iesus Christ his Sonne came do ne int
this worlde, and accomplished all thing
which were necessarie for our saluation
and ascended into heauen, where he si
teth at the right hand of the Father, tha
is, that he hath all power in heauen an
in earth, & shal come againe from the
ce to iudge the whole worlde. Furthe
more that the holy Ghost is very Co
because he is the vertue and power
God and prineeth in our hearts the pr
mises made vnto vs in Iesus Christ. An
finally that the Church is sanctified, an
deliuered from their sinnes through t
mercies of God, and shall after this li
rise againe to life euerlasting.

M. Marke we serue God according as h
hath commanded? or els as mens tra
tions teache vs?

C. We must serue him as he hath taug
vs by his worde and commandemen
and not according to the command
ments of men.

M. Canst thou kepe Gods command
ments of thy self?

C. No verely.

M. Who then doeth kepe and fulfil th
in thee?

C. The holie Ghost.

M. Where God then giueth thee his ho
Ghost, canst thou not kepe & obserue th

C. N

C. No, neuer.

M. Why? God doeth curse and reiect all them that do not in euerie point fulfil his commandements.

C. It is true.

M. By what meanes then shalt thou be saued, and deliuered from the curse of God?

C. By the death and passion of our Lord Iesus Christ.

M. How so?

C. For because that by his death he hath restored vs to life, and reconciled vs to God his Father.

M. To whome doest thou make thy prayers?

C. I pray to God in the name of oure Lorde Iesus Christe our Aduocate and Mediator, referring all my prayers to that scope, whyche Christ our Sauiour hath left vs as a moste sufficient and absolute rule.

M. How many Sacramentes are there in Christs Church?

C. Two: Baptisme and the Lords Supper.

M. What is meant by Baptisme?

C. First it signifieth that we haue forgiuenes of our sinnes by the blood of Christ. Secondly it setteth before our eyes our regeneration or new spiritual birth.

M. What signifieth the Supper of the Lord?

C. That by the spiritual eating and drinking of the bodie and blood of oure Lord Iesus Christ, our soules are nourished vnto life euerlasting.

M. What do the bread and wine represent in the Lords Supper?

C. That as our bodies are nourished therewith, so our soules are susteined, and

nouriſhed with the vertue of Chriſt bodie and blood: not that they are in fed in the bread and wine, but we muſte ſeke Chriſt in heauen in the glorie God his Father.

M. By what meanes may we attaine vnto him there?

C. By faith, which Gods Spirit worketh in our hearts, aſſuring vs of Gods promiſes made to vs in his holie Goſpel.

The End.

A FORME OF Prayers to be vsed in priuate houses euerie morning, and euening.

Morning prayer.

ALmightie God and moste merciful Father, we do not 1 presēt our selues here before thy Maiestie, trusting in our owne merites or worthines, but in thy manifolde mercies, which hast promised to heare our prayers and 2 graunt our requestes, which we shal make to thee in the Name of thy beloued Sonne Iesus Christ our Lord, who hath also commāded vs to assemble our selues together in his 3 Name, with ful assurance that he wil not onely be among vs, but also be our 4 Mediator, and Aduocate towardes thy Maiestie, that we may 5 obteine all things which shall seme expedient to thy blessed wil, for our necessities. Therefore we beseech thee, moste mercifull Father, to turne thy louing countenāce towardes vs, and 6 impute not vnto vs our manifolde sinnes and offenses, whereby we iustly deserue thy wrath and sharpe punishment: but rather receiue vs to thy mercie for Iesus Christ sake, accepting his death & passion as a iuste 7 recōpense for all our offenses, in whome onely thou art pleased, and through whom thou canst not be offended with vs. And seing that of thy great mercies we haue quietlie passed this night, graunt, ô heauenlie Father, that we maye bestowe this day wholly in thy seruice, so

1. *Dan. 9. c.*
2. *Ioh. 16. c.*
3. *Mat 18. c.*
4. *1. Tim 2. b*
5. *1. Ioh. 3. d.*
6. *Psal. 32. a.*
7. *1. Ioh. 2. c.*

that all our 2 thoughts, wordes and dedes
2 Col.3.c. may redounde to the glorie of thy Name, and good ensample to all men: who seing our good workes, may glorifie thee our heauenly Father. And forasmuche as of thy mere fauour and loue thou hast not onely
3 Gen.1.d. created vs to thine owne 3 similitude, and likenes, but also hast chosen vs to be heires with thy deare Sonne Iesus Christ, of that immortal kingdom which thou preparedst for vs before the beginning of the worlde,
4 we beseech thee to 4 increase our faith and Luk.17.a. knowledge, and to lighten our hearts with thine holie Spirit, that we may in the meane time liue in godlie conuersatiõ and
1 integritie of life, knowing that 1 idolaters, Gal.5.d. adulterers, couetous men, contentious persones, drunkardes, gluttons and suche like shal not inherit the kingdome of God.

(.) And because thou haste commanded vs to pray one for another, we do not onely make request ô Lord for our selues and them that thou hast already called to the true vnderstanding of thine heauenlie
2 wil, but for all people and 2 nations of the Act.10.c. worlde, who as they knowe by thy won-
1.Tim.2.a derful workes, that thou art God ouer all, so they may be instructed by thine holye Spirit, to beleue in thee theyr onelie Sauiour and Redemer. But forasmuch as they
3 can not 3 beleue except they heare, nor ca-
3.Rom 10 not heare, but by preaching, and none can preache except they be sent, therefore, O Lord, raise vp faithfull distributers of thy mysteries, who setting aparte all worldlie respectes, may bothe in their life and doctrine onelye seke thy glorie. Contrarily
4 confounde 4 Satan, Antichrist with all Rom.16.c hirelings and papistes, whome thou haste

already

already caſte of into a reprobate ſenſe, that they may not by ſectes, ſchiſmes, hereſies and errors diſquiet thy litle flocke. And becauſe, ô Lord, we be fallē into the latter dayes, and 1 dāgerous times wherein ignorance hath gotten the vpper hand, and Satan with his miniſters ſeke by all meanes to quenche the light of thy Goſpel, we beſeche thee to mainteine thy cauſe againſt thoſe 2 rauening wolues, and ſtrengthen all thy ſeruants whome they kepe in priſon and bondage. Let not thy long ſuffering be an occaſion ether to increaſe theyr tyrannie, or to diſcourage thy children, nether yet let our ſinnes & wickednes be an hinderance to thy mercies, but with ſpede, ô Lord, conſider the great miſeries, and afflictions of thy poore Church whiche in ſundrie places by the rage of enemies is grieuouſly tormented: and this we cōfeſſe, ô Lord, to come moſte iuſtely for our ſinnes, which (notwithſtanding thy manifolde benefites, whereby thou doeſt daily allure vs to loue thee, & thy ſharpe threatnings, whereby we haue occaſion to feare thee, and ſpedely to repent) yet continue in our owne wickednes and fele not our hearts ſo touched with the diſpleaſure of our ſinnes as we ought to do. Therefore, ô Lord, creat in vs new hearts, that with feruent mindes we may bewaile our manifolde ſinnes, and earneſtly repent vs for our former wickednes and vngodlie behauiour towardes thee: and where as we can not of our 3 ſelues purchaſe thy pardon, yet we humbly beſech thee for Ieſus Chriſts ſake, to ſhewe thy mercies vpon vs, and receiue vs againe to thy fauour. Grant vs, deare Father, theſe our requeſtes, and all other

1 2. Tim. 3. d

2 Mar. 7. c.

3 Rom. 7. d. 1. Cor. 3. Luk. 17. c.

things necessarie for vs and thy whole Church, according to thy promise in Iesus Christ our Lord: In whose Name we beseech thee, as he hath taught vs, saying, Our Father, &c.

¶A prayer to be said before meales.

Psal. 104. ALl things depend vpon thy prouidence, ô Lord, to receiue at thine hands due sustenance in time conuenient. Thou giuest to them, and they gather it: thou openest thine hand, and they are satisfied with all good things.

O heauenlie Father, whiche art the fountaine and full treasure of all goodnes, we beseech thee to shewe thy mercies vpō vs thy children, and 1 sanctifie these giftes
1 Tim. 4. which we receiue of thy merciful liberalitie granting vs grace to vse them 2 soberly
2 Tit. 2. c. and purely according to thy blessed will: so that hereby we may acknowledge thee to be the autor & giuer of all good things, and aboue all, that we may remēbre cōtinually to seeke the 3 spirituall foode of thy word,
3 Ioh. 6. c. d wherewith our soules may be nourished euerlastingly, through our Sauiour Christ who is the true 4 bread of life, which came
4 Ioh. 6. 6. downe frō heauē of whome whosoeuer eateth, shal liue for euer, & reigne with him in glorie, worlde without end. So be it.

¶A thankes giuing after meales.

Psal. 117. LEt all nations magnifie the Lord: let al people reioyce, in praising & extolling his great mercies. For his Fa-

thers

therlie kindenes is plētifulli shewed foorth vpon vs, and the trueth of his promise indureth for euer.

We render thankes vnto thee, ô Lord God, for the manifold benefites, whiche we continuallly receiue at thy bountiful hand, not onely for that it hathe pleased thee to feed vs in this present life, giuing vnto vs all things necessarie for the same, but especially because thou hast of thy free mercies 2 facioned vs a newe, into an assured hope of a farre better life, the whiche thou hast 3 declared vnto vs by thine holie Gospel. Therefore we humbly beseche thee ô heauenlie Father, that thou wilt not suffer our affections to be so 4 intangled or rooted in these earthlie and corruptible things but that we may alwayes haue our mindes directed to thee on 5 high, continuallye watching for the 6 comming of our Lord and Sauiour Christ 7 what time he shal appeare for our ful redemption To whome with thee & the holie Ghost, be all honour and glorie, for euer and euer, So be it.

1 Col. 3. c.
2 Rom. 8. c. Tit. 3. b.
3 2. Tim. 1. b
4 1. Ioh. 2. c.
5 1. Tim. 2. b
6 1. Cor. 1. b
7 Rom. 8. d.

A nother thankes giuing before meate.

ETernal and euerlasting God, Father of our Lord Iesus Christ, who of thy moste singular loue, which thou bearest to mākinde, hast appointed to his sustenāce not onely the frutes of the earth but also the soules of the ayre and beastes of the earth, & fishes of the sea, & hast commanded thy benefites to be receiued, as frō thine handes with thankesgiuing, assuring thy children by the mouth of thine Apo-

Tit. 1. Act. 10.

ſle, that to the cleane all things are cleane, as the creatures, which be ſanctified by the word, and by prayer: graunt vnto vs ſo moderatly to vſe theſe thy giftes preſent, that the bodies being refreſhed, the ſoules may be more able to procede in al good workes to thee praiſe of thine holy Name, through Ieſus Chriſt our Lord, So be it. Our Father, which art &c.

¶ Another.

Pſal.104. THe eyes of all things do loke vp and truſt in thee, ô Lord: thou giueſt them meate in due ſeaſon: thou openeſt thine hand and filleſt with thy bleſſings euerie liuing creature: good Lorde bleſſe vs and the giftes whiche we receiue of thy large liberalitie through Ieſus Chriſt our Lord, So be it. Our Father, &c.

¶ A nother thankeſgiuing after meat.

GLorie, praiſe & honor be vnto thee, moſte merciful and omnipotent Father, who of thine infinite goodnes haſt created mā to thine owne image & ſimilitude who alſo haſt fed, & daily feedeſt of thy moſt bountiful hād al liuing creatures, graunt vnto vs, that as thou haſt nouriſhed theſe our mortal bodies with corporall foode, ſo thou woldeſt repleniſh our ſoules with the perfect knowledge of the liuelie word of thy beloued Sonne Ieſus, to whome be praiſe glorie and honour for euer, So be it.

God ſaue the Churche vniuerſal: God comfort

comfort them, that be comfortles: Lord, increase our faith: ô Lord, for Christ thy Sonnes sake, be mercifull to the commune wealths: where thy Gospel is truely preached, & harbour graunted to the afflicted mẽbres of Christs bodie: & illuminate, according to thy good pleasure, all nations with the brightnes of thy worde, So be it.

¶ Another.

THe God of glorie and peace, who hath created, redemed & presently feddeus be blessed for euer, So be it.

The God of all power, who hath called from death that great Pastor of the shepe, our Lord Iesus, comfort and defende the flocke which he hath redemed by the blood of the eternal Testamẽt: increase the nombre of true Preachers: represse the rage of obstinate tyrants: mitigate and lighten the hearts of the ignorãt: releue the paines of such as be afflicted, but especially of those that suffre for the testimonie of his trueth: and finally confounde Satan by the power of our Lord Iesus Christ. So be it.

¶ Euening prayers.

O Lord God, Father euerlasting & ful of pitie, we acknowledge & confesse, that we be not 1 worthie to lift vp our eyes to heauen, muche lesse 1 *Luk.* 15. d. 18. a presẽt our selues before thy Maiestie with confidence that thou wilt heare our prayers & graunt our requestes, if we consider our owne deseruings. For our consciẽces do accuse vs, and our sinnes witnesse againſt vs, and we knowe that thou art an righteous Iudge, whiche doest not iustifie the

sinners & wicked men, but 2 punisheſt the
2 Exod. 2. a. faultes of all ſuche as tranſgreſſe thy com-
mandemẽts. Yet moſt merciful Father, ſin-
ce it hath pleaſed thee to 3 cõmande vs to
3 Pſal. 50. c. call on thee in all our troubles and aduer-
ſities, promiſing euen then to help vs, when
we feele our ſelues, as it were, ſwalowed vp
of death and 4 deſperation, we vtterly re-
4 Pſal. 18. a. nounce all worldlie confidence, and flee to
thy ſouereigne bountie, as our onelie ſtay
and refuge, beſeching thee not to call to
5 remembrance our manifolde ſinnes, and
5 Pſal. 79. b wickednes, whereby we continually pro-
uoke thy wrath and indignation againſt
vs: nether our negligence and vnkindenes
whiche haue nether worthelye eſteemed
nor in our liues ſufficiently expreſſed the
ſwete comfort of thy Goſpel reuciled vnto
vs: but rather to accept the obedience and
death of thy Sonne Ieſus Chriſt, who by
offerring vp his bodie in 1 ſacrifice once
1 Heb. 9. 10. for all, hath made a ſufficient recompenſe
for all our ſinnes. Haue mercy therefore
vpon vs, ô Lord, and forgiue vs our 2 offen-
2 Pſal 19. d ces. Teach vs by thine holie Spirit, that we
may rightly weigh then, and earneſtly re-
pent for the ſame: and ſo muche the rather
ô Lord, becauſe that the 3 reprobate, and
3 Pſal. 58. a ſuche as thou haſte forſaken, can not pra-
ſe thee, nor call vpon thy Name, but the
4 Pſal. 5. c 4 repenting heart, the ſorowful minde, the
conſcience oppreſſed, 5 hungring and thir-
5 Pſa. 107. d ſting for thy grace, ſhal euer ſet foorth thy
praiſe and glorie. And albeit we be but
6 Pſal. 22. a 6 wormes and duſt, yet thou art our Crea-
tor, and we be the worke of thine hande:
7 2. Cor. 5. b yea, thou art our 7 Father and we thy
children: thou art our ſhepherd and we
thy flocke: thou art our redeemer and

we thy people whom thou haſte bought: thou art our God, & we thine inheritãce. 1 Correct vs not therefore in thine angre, ô Lord, nether according to our deſertes puniſh vs, but mercifully chaſtiſe vs with a fatherlie affection: that all the worlde may knowe, that at what 2 time ſo euer a ſinner doeth repent him of his ſinne frõ the bottome of his heart, thou wilt put away his wickednes out of thy remembrance, as thou haſt promiſed by thine holie Prophet.

(.) Finally, foraſmuche as it hath pleaſed thee to make the night for man to reſt in, as thou haſt ordeined him the day to trauel: graunt, ô deare Father, that we may ſo take our bodelie reſt, that our ſoules may continually 3 watche for the time that our Lord Ieſus Chriſt ſhal appeare for our deliuerance out of this mortal life, and in the meane ſeaſon that we, not ouercome by any 4 fantaſies, dreames, or other tentations, may fully ſet our mindes vpon thee, loue thee, feare thee, and reſt in thee: furthermore that our ſlepe be not 1 exceſsiue or ouermuche after the inſaciable deſires of our fleſh: but onely ſufficient to content our weake nature, that we may be better diſpoſed to liue in all godlie conuerſation to the glorie of thine holie Name, and profit of our brethren, So be it.

1 *Ieré.10.b Pſal.6.a.*

2 *Ezek.18.d*

This marke directeth vs to that parte of the morning prayer, that is for increaſe of the Goſpel, which alſo may be ſaid here as time ſerueth.

3 *Luk.12.c.*

4 *Mat.6.b.*

1 *Luk.21.c.*

A PRAYER MADE at the firſt aſſemblie of the Engliſh Church at Geneua, when the confeſſion of faith, and whole orders were there red and approued.

O Lord God almightie, and Father
moste merciful, there is 2 none like
2 thee in heauen nor in earth, which
1.Kin.8.c. workest all things for the glorie of
thy Name, and the comfort of thine elect:
thou didest once make man ruler ouer all
3 thy creatures, and 3 placed him in the gar-
Ge.1.d.2.b den of all pleasures, but how sone, alas did
4 he in his felicitie 4 forget thy goodnes?
Gen.3.d Thy people Israel also in their welth did
5 euermore runne 5 astray, abusing thy ma-
Exo.23.6. nifolde mercies, like as all flesh continual-
ly rageth, when it hath gotten libertie, and
external prosperitie. But suche is thy wis-
dome adioyned to thy mercies, deare Fa-
1 ther, that thou 1 sekest all meanes possible,
Ezek.18.g to bring thy children to the sure sense, and
liuelie feling of thy Fatherlie fauour. And
therefore when prosperitie wil not serue,
2 then sendest thou aduersitie, graciouslie 2
Heb.12.a correcting all thy children, whome thou
Prou.7.a. receiuest into thine housholde. Wherefore
we wretched and miserable sinners render
vnto thee moste humble and heartie than-
kes, that it hathe pleased thee to call vs
home to thy folde by thy Fatherlie corre-
ction at this present, where as in our pro-
speritie and libertie we did neglect thy
graces offred vnto vs. For the which negli-
gence & manie other greuous sinnes, whe-
reof we now accuse our selues before thee,
thou mightest moste iustely haue giuen vs
3 vp to 3 reprobate mindes, and induration of
Rom.1.d. our hearts, as thou hast done other. But
suche is thy goodnes, O Lord, that thou se-
4 mest 4 to forget all our offences, and hast
Isai.4.d. called vs of thy good pleasure from all ido-
latries into this Citie moste christianly re-
formed, to professe thy Name, and to suffer
some

some 1 crosse among thy people for thy
trueth and Gospels sake: and so to be thy 1 Matt.5.a.
2 witnesses with thy Prophetes and Apo-
stles, yea, with thy dearly beloued Sonne 2 Luk.24.g.
Iesus Christ our Head, to whome thou doest Actes.1.a.
begin here to facion vs like, that in his 3 glorie we may also be like him when he 3 1.Ioh.3.a.
shal appeare. O Lord God, what 4 are we, 4 Psal.8.a.
vpon whome thou shuldest shewe this
great mercie? O moste louing Lord, forgiue
vs our vnthankfulnes, and all our sinnes,
for Iesus Christs sake. O heauenlie Father,
increase thine holie Spirit in vs, to teache
our hearts to crie 5 Abba, deare Father, to 5 Gala.4.a.
assure vs of our eternal election in Christ,
to reueile thy wil more and more towar-
des vs, to confirme vs so in thy trueth that
we may liue and dye therein: and that by
the power of the same Spirit we may bold-
ly giue accountes of our faith to all men
with humblenes & meakenes, that 6 wher 6
as they backebite and sclander vs as euil 1.Pet.3.c.
doers, they may be ashamed and once
stoppe their mouthes, seing our good con-
uersation in Christ Iesus, for whose sake
we beseche thee, ô Lord God, to guide, go-
uerne and prosper this our interprise in as-
sembling our brethren to praise thine ho-
lie Name: and not onely to be here present
with vs thy children 1 according to thy 1
promise, but also mercifully to assist thy Mat.18.d.
like persecuted people our brethren gathe-
red in all other places, that they and we,
consenting together in one 2 Spirit and 2
trueth, may (all worldlie respectes set a par- Rom.15.
te seke thy onelie honour, and glorie in
all our, and their assemblies.

A COMPLAINT

of the tyrannie vſed againſt the Sainctes of God, conteyninga confeſſion of our ſinnes, anda prayer for the deliuerance and preſeruacion of the Churche, and confuſion of the enemies.

ETernal and euerlaſting God, Father of our Lord Ieſus Chriſt, who haſte commanded vs to pray, and promiſed to heare vs, euen when we do call frō the pit of deſperation, the miſeries of theſe our moſt wicked dayes cōpel vs to powre foorthe before thee the cōplaintes of our wretched hearts oppreſſed with ſorowe. Our eyes do beholde, & our eares do heare the calamities and oppreſſiō which no tongue cā expreſſe, nether yet, alas, do our dull hearts rightly conſider the ſame. For the heathen are entred into thine inheritance: they haue polluted thy Sanctuarie, prophaned and aboliſhed thy bleſſed inſtitutions, moſt cruelly murthered and dayly do murther thy deare children. Thou haſt exalted the arme & force of our enemies: thou haſt expoſed vs to a prey, to ignominie and ſhame before ſuch as perſecute thy trueth. Their wayes do proſper: they glorie in miſcheif, and ſpeake proudly againſt the honour of thy Name. Thou goeſt not foorthe as Captaine before our hoſtes. The edge of our ſworde, whiche ſometimes was moſte ſharpe, is nowe blunt, and doeth returne without victorie in battel.

Pſal. 79.

It appeareth to our enemies, ô Lord, that

that thou haſt broken that league, whiche of mercie and goodnes thou haſte made with thy Churche. For the libertie whiche they haue to kil thy children like ſhepe, and to ſhed their blood, no man reſiſting, doeth ſo blinde and puffe them with pride that they aſhame not to affirme, that thou regardeſt not our intreating. Thy long ſuffring and pacience, maketh them bolde from crueltie to procede to the blaſphemie of thy Name. And in the meane ſeaſon, alas, we do not conſider the heauines of our ſinnes, whiche long haue deſerued at thine hands not onely theſe temporal plagues, but alſo the tormentes prepared for the inobedient. For we knowing thy bleſſed wil, haue not applied our diligence to obey the ſame, But haue folowed, for the moſte parte, the vaine conuerſation of the blinde worlde: and therefore in very iuſtiee haſte thou viſited our vnthankfulnes. But, ô Lord, if thou ſhalt obſerue and kepe in minde for euer the iniquities of thy children, then ſhal no fleſh abide, nor be ſaued in thy preſence. And therefore we conuicted in our owne conſcience, that moſt iuſtely we ſuffer, as puniſhed by thine hand, do neuertheles call for mercie, according to thy promiſe. And firſt we deſire to be corrected with the rodde of thy children, by the whiche we may be brogh̄t to a perfect hatred of ſinne, and of our ſelues: and therefore, that it wolde pleaſe thee, for Chriſt Ieſus thy Sonnes ſake, to ſhewe to vs and thy whole Churche vniuerſally perſecuted, the ſame fauour and grace, that ſometymes thou dideſt, when the chief membres of the ſame for anguiſh and feare, were compelled to cry. Why

Pſal. 143.

Pſal. 2.
Actes, 4.

haue the nacions rageth? why hathe the people made vprores? and why haue Princes and Kings cõiured againſt thine anointed Chriſt Ieſus? Then dideſt thou wonderfully aſsiſt and preſerue thy ſmale, and diſperſed flocke: them dideſt thou burſt vp the barres and gates of yron: then dideſt thou ſhake the foundations of ſtrong priſones: then dideſt thou plague the cruel perſecuters, and then gaueſt thou ſome tranquilitie and reſt, after thoſe raging ſtormes and cruel afflictions.

O Lord, thou remaineſt one for euer: we haue offended, and are vnworthie of any deliuerance: but worthie art thou to be a true and conſtant God, and worthie is thy deare Sonne Chriſt Ieſus, that thou ſhuldeſt glorifie his Name, and reuenge the blaſphemie ſpoken againſt the trueth of his Goſpel, whiche is by our aduerſaries damned, as a doctrine deceiuable and falſe: yea, the blood of thy Sonne is trodden vnder fete, in that the blood of his membres is ſhed for witneſsing of thy trueth: and therefore, ô Lord, beholde not the vnworthynes of vs that call for the redreſſe of theſe enormities, nether let our imperfections ſtoppe thy mercies from vs, but beholde the face of thine anointed Chriſt Ieſus, and let the equitie of our cauſe preuaile in thy preſence. Let the blood of thy Saintes, whiche is ſhed, be openly reuenged in the eyes of thy Church, that mortal men may know the vanitie of their counſels, and that thy children may haue a taſte of thine eternal goodnes. And ſeing that from that man of ſinne, that Romaine Antichriſt, the chief aduerſarie to thy deare Sonne, doeth all iniquitie ſpring, and

miſchief

miſchief procede, let it pleaſe thy Fatherlie mercie, more & more to reueile his deceit & tyrannie to the world: open the eyes of Princes and Magiſtrates; that clearly they may ſe howe ſhamefully they haue bene and are abuſed by his deceiuable wayes, howe by him they are compelled moſte cruelly to ſheade the blood of thy Saintes, and by violence refuſe thy newe and eternal Teſtament: that they in deepe conſideration of their grieuous offences may vnfainedly lament their horrible defection from Chriſt Ieſus thy Sonne, from hence foorthe ſtudying to promote his glorie in the dominions committed to their charges that ſo yet once againe may the glorie of thy Goſpel appeare to the world. And ſeing alſo that the chief ſtrength of that odious beaſt conſiſteth in diſſenſion of Princes, let it pleaſe thee, O Father, which haſt claimed to thy ſelfe to be called the God of peace, to vnite and knit in perfect loue the hearts of all thoſe, that loke for the life euerlaſting. Let no craft of Satan moue them to warre one againſt another, nether yet to mainteine by their force and ſtrength that kingdome of darkenes: but rather, that godly they may conſpire (illuminated by thy word) to roote out from among them all ſuperſticion with the maintainers of the ſame.

Theſe thy graces ô Lord, we vnfainedly deſire to be powred foorthe vpon all realmes and nations, but principally according to that duetie, whiche thou requireſt of vs, we moſte earneſtly require that the hearts of the inhabitans of England and Scotland, whom the malice and craft of Satan and of his ſuppoſtes, of many yeares

haue diſſeuered, may continue in that godly vnitie, whiche now of late it hath pleaſed thee to giue them, being knit together in the vnitie of thy worde: open their eyes that clearly they may beholde the bondage and miſerie, whiche is purpoſed againſt them bothe: and giue vnto them wiſdome to auoide the ſame in ſuche ſorte, that in their godlye concorde thy Name may be glorified and thy diſperſed flocke comforted and relieued.

The commune welthes, O Lord, where thy Goſpell is truely preached, and harbour graunted to the afflicted members of Chriſts bodie, we commend to thy protection and mercie. Be thou vnto them a defence & buckeler: be a watchman to their walles, and a perpetual ſauegarde to their eities, that the craftie aſſautes of their enemies repulſed by thy power, thy Goſpell may haue free paſſage from one Nation to another: and let all Preachers and Miniſters of the ſame haue the giftes of thine holie Sprit in ſuche aboundance, as thy godly wiſdome ſhall knowe to be expedient for the perfecte inſtruction of that flocke which thou haſt redemed with the precious blood of thyne onelye and well beloued Sonne Ieſus Chriſt: purge their hearts from all kinde of ſuperſtition, from ambition and vaine glorie, by whiche Satan continually laboreth to ſtirre vp vngodly contention: and let them ſo conſent in the vnitie of thy trueth, that nether the eſtimacion, whiche they haue of men, nether the vaine opinions, whiche they haue conceiued by their writings, preuaile in them againſt the cleare vnderſtanding of thy bleſſed worde.

And

And now laſt, O Lord, we moſt humbly beſeche thee, according to that prayer of thy deare Sonne our Lord Ieſus, ſo to ſanctifie and confirme vs in thine eternal veritie, that nether the loue of life temporal, nether yet the feare of torments and corporal death, cauſe vs to denie the ſame, when the confeſſion of our faith ſhalbe required of vs: but ſo aſsiſt vs with the power of thy Sprite, that not onely boldelye we may cõfeſſe thee, O Father of mercies, to be the true God alone, and whome thou haſte ſent our Lorde Ieſus to be the onely ſauiour of the worlde, but alſo, that conſtantly we may withſtand all doctrine repugning to thine eternal trueth reueiled to vs in thy moſt bleſſed word. Remoue from our hearts the blinde loue of our ſelues, and ſo rule thou all the actions of our lyfe, that in vs thy godlie Name may be glorified, thy Church edified, and Satan finally confounded by the power and meanes of our Lorde Ieſus Chriſt, to whome with thee and the holie Sprit be all praiſe and glorie before thy Congregations, now and euer, So be it.

Ariſe, O Lord, and let thyne enemies be aſhamed: let them flee from thy preſence, that hate thy godly Name: let the grones of thy priſoners entre in before thee: and preſerue by thy power ſuche as be appointed to death. let not thyne enemies thus triumph to the end, but let them vnderſtãd that againſt thee they fight: preſerue and defend the vine, whiche thy right hande hathe planted: and let all nations ſe the glorie of thyne anointed.

Haſten Lord, and tary not.

¶ A GODLIE prayer to be ſaid at all times.

HOnour and praiſe be giuē to thee, ô Lord God almightie, moſte deare Father of heauen, for all thy mercies and louing kyndenes ſhewed vnto vs, in that it hathe pleaſed thy gracious goodnes frely and of thyne owne accorde, to elect and chuſe vs to ſaluation before the beginning of the worlde: & euen lyke continuall thankes be giuen to thee for creating vs after thyne owne image, for redeming vs with the precious blood of thy deare Sonne, when we were vtterlye loſt, for ſanctifying vs with thyne holye Sprit in the reuelacion and knowledge of thine holy worde, for helping and ſuccouring vs in all our nedes and neceſsities, for ſauing vs from all dangers of bodie and ſoule, for comforting vs ſo fatherly in all our tribulacions and perſecutions, for ſparing vs ſo lōg and giuing vs ſo large a tyme of repentance. Theſe benefites, ô moſt mercyfull Father, lyke as we knowledge to haue receiued them of thyne onely goodnes, euen ſo we beſeche thee, for thy deare ſonne Ieſus Chriſts ſake to graunt vs alwayes thyne holie Sprit, whereby we may continually growe in thankfulnes towardes thee, to be led into all trueth, and comforted in all our aduerſities. O Lord, ſtrengthen our faith: kindle it more in feruentnes and loue towardes thee and oure neighbours for thy ſake. Suffer vs not, moſt deare Father, to receiue thy worde any more in vaine, but grant vs alwayes the aſſi-

asſistance of thy grace and holie Sprite, that in heart, worde and dede we may ſanctifie and do worſhip to thy Name. Helpe to amplifie and increaſe thy kingdome, that what ſoeuer thou ſendeſt, we may be heartly wel content with thy good pleaſure and will: let vs not lacke the thing, ô Father, without the which we can not ſerue thee, but bleſſe thou ſo all the workes of our handes, that we may haue ſufficiēt, and not to be chargeable, but rather helpfull vnto others: be merciful, O Lord, to our offences and ſeing our dette is great, which thou haſt forgiuē vs in Ieſus Chriſt, make vs to loue thee and our neighbours muche the more. Be thou our Father, our Captaine and Defender: in all tentations holde thou vs by thy mercyfull hand, that we may be deliuered from all inconueniēces, and end our liues in the ſanctifying and honour of thine holie Name, through Ieſus Chriſt our Lord, and onely Sauiour, So be it. Let thy mightie hand and outſtretched arme, O Lord, be ſtil our defence: thy mercie and louing kyndenes in Ieſus Chriſt thy deare Sonne, our ſaluation, thy true and holie worde, our inſtruction: thy grace and holie Sprite, our comfort and conſolation, vnto the end and in the end. So be it.

O Lord, increaſe our faith.

¶A PRAYER TO be ſaid of the childe before he ſtudie his leſſon. Of the 119. Pſalme.

A PRAYER.

WHerein ſhal the Childe addreſſe his way? in guiding him ſelf according to thy worde. Open myne eyes and I ſhal knowe the merueiles of thy Law. Giue me vnderſtanding, and I ſhal kepe thy Law, yea, I ſhal kepe it with mine whole heart.

LOrd, whiche art the fountaine of all wiſdome and knowledge, ſeing it hathe pleaſed thee to giue me the meane to be taught in my youth for to learne to guide me godly and honeſtly all the courſe of my life, it may alſo pleaſe thee to lighten myne vnderſtanding (the which of it ſelfe is blinde) that it may cõprehend and receiue that doctrine & learning which ſhalbe taught me: it may pleaſe thee to ſtrengthen my memorie to kepe it well: it may pleaſe thee alſo to diſpoſe myne hearte willinglie to receiue it with ſuche deſire as apperteineth: ſo that by myne ingratitude the occaſion whiche thou giueſt me, be not loſt. That I may thus do, it may pleaſe thee to powre vpon me thyne holie Sprit, the Sprit, I ſay, of all vnderſtanding, trueth, iudgement, wiſdome and learning, the whiche may make me able ſo to profite, that the paines that ſhalbe takẽ in teachig me, be not in vaine. And to what ſtudie ſoeuer I apply my ſelf make me, O Lord, to addreſſe it vnto the right end: that is to knowe thee in oure Lord Ieſus Chriſt, that I may haue ful truſt of ſaluation in thy grace, and to ſerue thee vprightly according to thy pleaſure, ſo that what ſoeuer I learne it may be vnto me as an inſtrument to helpe me thereunto. And ſeing thou doſt promiſe to giue

wiſdom

wiſdome to the lytle and humble ones, and to confounde the proude in the vanitie of their wits, and lykewiſe to make thy ſelf knowen to them that be of an vpright heart, and alſo to blynde the vngodly and wicked, I beſeche thee to facion me vnto true humilitie ſo that I may be taught firſt to be obedient vnto thee, and next vnto my ſuperiors, that thou haſte appointed ouer me: further that it may pleaſe thee to diſpoſe mine hart vnfeinedly to ſeke thee and to forſake all euil and filthie luſtes of the fleſh: and that in this ſorte I may now prepare my ſelfe to ſerue thee once in that eſtate which it ſhal pleaſe thee to appoint for me when I ſhal come to age.

Out of the.25. Pſalme.

The Lord reueileth his ſecrets vnto them that feare him, and maketh them to knowe his alliance.

¶A PRAYER TO be ſaid before a man begin his worke.

O Lord God moſte merciful Father and Sauiour, ſeing it hathe pleaſed thee to command vs to trauel, that we may relieue our nede, we beſeche thee of thy grace ſo to bleſſe our labour, that thy bleſsing may extend vnto vs, without the whiche we are not able to continue: and that this great fauour may be a witneſſe vnto vs of thy bountifulnes and aſsiſtance, ſo that thereby we may

knowe the fatherlie care that thou hast ouer vs.

Moreouer, O Lord, we beseche thee that thou woldest strengthē vs with thine holy Sprite, that we may faithfully trauel in our state and vocation without fraude or deceit: and that we may indeuour our selues to followe thine holy ordinance, rather then to seke to satisfie our griedie affections or desire to gaine. And if it please thee, O Lord, to prosper our labour, giue vs a mynde also to helpe thē that haue nede, according to that abilitie that thou of thy mercy shalt giue vs: and knowing that all good things come of thee, graunt that we may humble our selues to our neighbours, and not by any meanes lyfte our selues vp aboue them, whiche haue not receiued so liberal a portion as of thy mercie thou hast giuen vnto vs. And if it please thee to trye and exercise vs by greater pouertie and nede, then our flesh wolde desire: that thou woldest yet, O Lord, graunt vs grace to knowe that thou wilt nourish vs continually through thy bountiful liberalitie, that we be not so tempted that we fall into distrust: but that we may pacientlye waite til thou fill vs, not onely with corporal graces and benefites, but chiefly with thine heauenlie and spiritual treasures, to the intēt that we may alwayes haue more ample occasiō to giue thee thankes, and so wholy to rest vpon thy mercies. Heare vs, O Lord of mercie, through Iesus Christ thy Sonne our Lord. Amen.

FIN.